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HISTORY AND BIOGRAPHY.

MEMOIR OF THE LATE RICHARD HURD, D. D. BISHOP OF  
WORCESTER.

RICHARD HURD, whose name has been long connected with the literature and theology of his time, was born about the year 1721, at "Penford, in the parish of Tetenhall, in Staffordshire\*," where his father was a farmer. His very early education he received from Anthony Blackwall, master of the Free Grammar School of Market Bosworth, the once celebrated author of the "Sacred Classics illustrated and defended †." Blackwall, who was well fitted to discern and encourage a scholar's literary inclinations, died when his pupil was only nine years of age. He came next under the tuition of "the Rev. Mr. Budmaster of the Free Grammar School of Market Bosworth, the head master of the grammar school at Brewood," where

\* Such is the account of Bishop Hurd's birth-place, given in Shaw's History of Staffordshire, 1798, i. 280, and since in Nichols's Leicestershire, iii. 1071, though in the Obituaries of all the Magazines, he is said to have been "a native of Congreve, in the parish of Penkridge, Staffordshire."

† Blackwall's theory respecting the classical purity of the Greek Testament has been exploded of late years, even by orthodox critics, especially by the late Dr. Campbell, in the "Preliminary Dissertations" to his Translation of the Four Gospels. Yet formerly, "such was the reputation of Mr. Blackwall's performance, that the two volumes were translated into Latin and published at Leipsic in the year 1736." Biog. Brit. 2nd Ed. v. 18, Note. Blackwall was a highly orthodox divine. He detected the heresy of Locke's Paraphrase, kept no terms with Socinians or Unitarians of any description, and was a firm believer in the three heavenly witnesses. Yet he has the merit of early contending for the propriety of a new English version of the scriptures. He says that "innumerable instances might be made of faulty translations of the divine original, which either weaken its sense, or debase and tarnish the beauty of its language;" and that the "unprejudiced must acknowledge that there was less occasion to change the old version into the present, than to change the present into a new one." Sac. Class. i. 419—424. ii. xv. xxi. 260. Note.

he finished his education for the University\*. Mr. Budworth is described by his pupil, in the dedication of Horace to Sir Edward Littleton, as "an excellent person to whom they had both been extremely obliged; and who possessed every talent of a perfect institutor of youth."

Leaving Brewood, Mr. Hurd entered himself of Emmanuel College, where in 1748, he was a contributor to the Cambridge Verses on the peace of Aix-la-Chapelle. This was probably, his first appearance from the press, and his sole attempt in that line of composition. He had now, as we learn from himself †, "the honour of being personally acquainted" with Warburton, who having as ably encountered, as he had rudely provoked a variety of opposition, began to take his station among the literary veterans of his time. It has been said, we know not on what authority, that Hurd was introduced to Warburton by Mr. Allen of Bath, to whom Warburton himself had been recommended by Pope.

In 1749, our academic commenced a long extended career of literary reputation by publishing anonymously Horace's *Ars Poetica*, or "the Epistle to the Pisos," with a commentary and notes. These were in English, a mode of publication possessing

obvious advantages, yet almost an innovation in classical criticism. In 1751, he was the reputed author of a pamphlet, in support of the discipline of the University, which passed through three editions. A defence of this pamphlet was also attributed to Mr. Hurd. In 1752, appeared his first theological publication, an Assize Sermon, preached at Norwich, on "the mischiefs of enthusiasm and bigotry." About the same time he obtained clerical preferment, being chosen "minister of St. Andrews the Little, in Cambridge."

The *Ars Poetica* was republished in 1753, still anonymously, with an affectionate dedication to Sir Edward Littleton, to whom Mr. Hurd had been college-tutor. The "Epistle to Augustus" was now added in a second volume on the same plan as the former, with "a discourse on poetical imitation‡." This second volume was put under the protection of Warburton in a dedicatory epistle, some passages in which can hardly escape the charge of adulation to which such compositions have been peculiarly liable. The patron, whose "criticisms on Pope and Shakespeare" are declared to be "admirable," yet merely his "amusements," is constituted a dictator over the republic of letters. After being

\* "Mr. Budworth would sometimes observe that young Mr. Hurd did not apply much to his book when he first came to his school, and that he continued in an unpromising state till the last year before he went to the University, when he began to study in earnest, and soon made such an astonishing progress, that with rapture would Mr. B. say, he never knew so surprising an alteration, and so great an improvement in such a short time." *Gent Mag.* lxii. 787. Note.

† "Discourse by way of General Preface to the quarto edition of Bishop Warburton's Works," 1794. P. 53.

‡ In this Dissertation and the Notes on the "Epistle to Augustus," are some strictures on the poetical genius and critical powers of Addison. These have been considered by Dr. Kippis in *Biog. Brit.* 2nd Ed. i. 58, &c.

reminded of the state in which he "received modern criticism," as if placed under his care by a decree of Parnassus, he is said to have "struck out a new original plan," and by "a perfect insight into human nature, and so ennobling the exercise of literary by the addition of the justest moral censure, advanced criticism to its full glory."

Warburton, sufficiently impatient of censure, was not insensible to the value of praise. He was indeed like Wolsey as portrayed by Shakespeare,

Lofty and sour to them that lov'd him  
not,

But to those men that sought him, sweet  
as summer \*.

As the editor of Pope, he took an early occasion to return the compliment of this dedication. In a note annexed to the Essay on Criticism, (v. 632,) he attributes to the "commentary and notes" on Horace, an assemblage of all the eminent qualities which the ancient critics had singly displayed. Nor was he content without bestowing upon his panegyrist a more substantial acknowledgment. Warburton had now for several years been "preacher to the honourable society of Lincoln's Inn," an office to which he had been chosen by an unanimous election, but which was rather merited by his talents than suited to his inclination. Composition

\* Such he was to Doddridge, for whom, as a sectarian divine, he could have no predilection. His Biographer says, "It was not his manner to court the good opinion of our Dissenters." Dis. p. 112. To believe this, it is necessary only to read the Rev. Editor's insolent note on Pope's "Modest Foster," and the notice taken of "the Dissenter Leland," and "some of his things." (in D. L. v. 152.) But Foster had ventured to explain the Jewish theocracy in a manner different from the system of the Divine Legation, and Leland had written expressly, though in most respectful terms, against the opinion there maintained of the pagan mysteries. ("Necessity of Revelation," i. 185.) Doddridge on the contrary appears to have gratified Warburton with unqualified praise. Their correspondence was first occasioned by a defence of the first volume of D. L. written by Doddridge in a periodical work, called "the Weekly Miscellany." He afterwards made an abstract of the second volume for "The Works of the Learned," the precursor of our Reviews. This abstract W. declares to be "too good for the journal," and reserves for his own use. It might have been expected that two persons so competent to the task would have benefited each other during a familiar correspondence of twelve years, by "finding, like a friend, something to blame," as well as "something to commend." No trace of this appears. W. says to D. "I sat down to your notes [in the Family Expositor] with a great deal of malice, and a determined resolution not to spare you.—But your judgment is always so true, and your decision so right, that I am as unprofitable a reader to you as the least of your flock." His correspondent was not behind him, for Doddridge was complaisant enough; he says, "Where every thing is so charming as this second volume [of D. L.] will be, if it be like the first, it is difficult to know what to omit, and consequently how to abridge it." Their correspondence closes in an affecting manner, more becoming learned and religious men, and honourable to the firmness of Warburton's attachment. Doddridge had written to his friend just as he was sailing for Lisbon, in the expectation of dying there. Warburton replies "Your kind letter gave me and will give Mr. Allen great concern; but for our selves, not you. Death whenever it happens, in a life spent like yours, is to be envied not pitied, and you will have the prayers of your friends as conquerors have the shouts of the crowd. God preserve you! if he continues you here, to go on in his service; if he takes you to himself, to be crowned with glory—Be assured that the memory of our friendship will be as durable as my life." Letters to and from Rev. P. Doddridge, 158—210.



for the pulpit, according to his biographer, was by no means his favourite occupation, for "he had used himself very little to write sermons, till he came to Lincoln's Inn. His instructions to his parish had either been delivered without notes, or extracted from the plainest discourses of our best preachers \*." Warburton now accommodated his own indisposition to clerical duty by associating his friend with himself as preacher at Lincoln's Inn. Thus Mr. Hurd would easily become acquainted with rising lawyers and expectant statesmen, and be led into that path which had conducted so many ecclesiastics before him, along the road of court favour, to the high places of the church.

Our divine was no sooner thus connected with Warburton, than he had an opportunity of strengthening the attachment between them. It was on the following occasion. The learned author of "the Divine Legation of Moses," had given a curious criticism on the Sixth *Æneid*, in which he contended that "the descent of Virgil's hero into the infernal regions, was no other than a figurative description of an initiation; and particularly, a very exact picture of the spectacles in the Eleusinian mysteries †." Several years after this opinion was proposed to the learned world, Dr. Jortin published (in 1755,) six "Dissertations upon different subjects." The last was "On the state of the dead, as described by Homer and Virgil." He was naturally led to consider the sixth *Æneid*,

when he speaks of Warburton's opinion as "an elegant conjecture, which had been laid before the public, and set forth to the best advantage, by a learned friend ‡." This language, however respectful, was far below the style of confidence in his critical decisions with which the disciples of Warburton were accustomed to approach their master. Besides that, Warburton in "Julian," published a few years before, had mentioned his "learned friend Mr. Jortin," and "his curious dissertations on Ecclesiastical Antiquity, composed, like his life, not in the spirit of controversy, nor what is worse, of party, but of truth and candour §." This praise was well deserved, but for the condescension of praise from Warburton in the judgment of his admirers, nothing less than unqualified homage to his opinions could be an adequate return. Resentment was roused and soon displayed itself in a pamphlet "On the delicacy of friendship, a seventh dissertation addressed to the author of the sixth." This pamphlet is dated from Lincoln's Inn, and well known as the production of Mr. Hurd; written probably under the roof of Warburton, though he declares to Lowth, that "the pamphlet was published before he had so much as heard of the contents §." It is composed throughout in a style of sarcasm hardly merited by the amiable and accomplished scholar to whom it was addressed, and little credit-able to the heart of the writer,

\* Discourse, &c. pp. 52. 70. † D. L. i. 270. ‡ Six Dissertations, p. 293.

§ Discourse on Julian, 2d Ed. p. 316. Note.

§ A Letter to the Author of the D. L. 4th Ed. p. 115.



who was indeed upon reflection, so ill satisfied with this production as to use every means in his power, but in vain, to suppress it. Lowth who, as "a certain eminent professor," had not escaped a sneer at "his very edifying discourses on the Hebrew poetry\*," considered the author as having at least shewn more zeal than discretion in the undertaking, and more malevolent wit than good sense or honest intention in the performance†." Warburton in reply, as might be expected, applauds the design and tendency of this pamphlet which displays "the finest irony in the world," and describes the author as "a man of very superior talents and genius, learning and virtue; indeed a principal ornament of the age he lives in‡." Jortin, the party chiefly concerned, appears to have been little affected by this rude hostility, or at least, with true policy, to have concealed his feelings. He took no notice of the pamphlet except in a note to his "Life of Erasmus." The "Dissertation on the Delicacy of Friendship," had concluded with a Greek quotation in praise of philosophers, at the expense of "little grammarians." Jortin copies the quotation, closing his note with the remark that "grammarians account it no disgrace to be vilified by a mountebank§." In the progress of this Memoir, it will be seen how a distinguished scholar, now living, thought fit to draw the "Seventh Dissertation" from the

oblivion to which the author had long consigned it, and to re-expose it to the censure of the learned; under what provocation does not clearly appear.

Another opportunity soon occurred to cement the connexion between Mr. Hurd and his learned patron. On the publication of Hume's "Natural History of Religion," Warburton had communicated some remarks on that work to his friend, who obtained his consent to publish them with an introduction and conclusion from his own pen. Such is the account given in the "Discourse by way of Preface," prefixed to the works of the Bishop of Gloucester in 1794. Till that time, Mr. Hurd had been considered as the sole author of the pamphlet, to whose amusement even Hume failed to discover the hand of the master himself¶. He says that "Dr. Hurd wrote a pamphlet against his work with all the illiberal petulance, arrogance, and scurrility, which distinguish the Warburtonian school§." It is much to be regretted that an infidel could bring a censure so just against his Christian opponent, for he is railed against in the "Remarks" as a "captious, versatile, and evasive writer—a puny dialectician from the north, who came to the attack with a beggarly troop of routed sophisms—the philosophic head of a philosophic gang, who dealt in mere pedlars' wares of matter and motion." Such are the "choice expres-

\* Seventh Dissertation in "Tracts by Warburton and a Warburtonian," p. 225.

† Letter, &c. p. 107.

‡ Id. pp. 115, 116.

§ Jortin's Erasmus, 4to. p. 604.

¶ Discourse, &c. pp. 81, 82.

§ Hume's "Own Life," p. 51

sions" which the learned editor of "Tracts by Warburton and a Warburtonian" has selected from this performance\*.

During the same year, 1757, Mr. Hurd was more agreeably occupied in addressing to his friend, the poet, Mason, a dissertation "On the Marks of Imitation:" this was afterwards reprinted with the Horace, and has been considered as the most ingenious of his critical Essays. The author had now succeeded as senior fellow of his college to the living of Thurstaston, in Leicestershire, a sequestered spot, rendered venerable as the birth-place of Latimer†, whose portrait is preserved in the rectorial house. Mr. Hurd appears to have discovered through life a taste for literary leisure and retirement beyond what the dignified clergy have generally possessed. His friend, Mason, indeed, supposes him,

perhaps with an allowable poetic licence, to have here set up the *terminus* of ecclesiastical ambition, and to have possessed an independence of spirit which other observers have failed to discover, in one who has been too justly entitled the *aide-de-camp* and even the sycophant of Warburton‡. Dedicating to him *Caractacus*, in a beautiful elegy, after describing the "friend of his youth" who had guided and cherished his studious pursuits, the poet speaks of Mr. Hurd as one

— who grac'd by ev'ry liberal art  
That best might shine among the learned train,  
Yet more excelled in morals and in heart;  
Whose equal mind could see vain fortune show'r  
Her flimsy favours on the fawning crew,  
While in low Thurstaston's sequester'd bow'r,  
She fix'd him distant from promotion's view.

(To be concluded in our next.)

\* Tracts, &c. p. 161.

† Latimer was born about 1470. In a sermon before Edward VI. he gives the following account of his family, which may be interesting as "a tale of other times."

"My father was a yeoman, and had no lands of his own, only he had a farm of three or four pounds by the year at the utmost, and upon which he tilled so much as kept half a dozen men. He had walk for one hundred sheep; and my mother milked thirty kine. He was able, and did find the king [Hen. VII.] a harness, with himself and his horse, whilst he came to the place that he should receive the king's wages. I can remember that I buckled his harness when he went to Blackheath field [a muster against the Cornish rebels, 1497.] He kept me to school, or else I had not been able to have preached before the king's majesty now. He married my sisters with five pounds or twenty nobles a piece; so that he brought them up in godliness and fear of God. He kept hospitality for his poor neighbours; and some alms he gave to the poor. And all this he did of the said farm.

"Sermon by the Rev. Father in Christ, Master Hugh Latimer, Bishop of Worcester. Being the first of seven preached before king Edward the 6th, within the preaching-place in the palace at Westminster, on the eighth day of March in the year 1549." Latimer's Sermons, 1758, i. 79.

‡ Disney's Mem. of Sykes, pp. 383, 384.

## MISCELLANEOUS COMMUNICATIONS.

▲ RATIONAL CHRISTIAN'S ANSWER TO THE "CHURCHMAN."

*To the Editor of the Monthly Repository.*

SIR,

Unless your numerous readers annex less importance than myself to the attempt made by a churchman, in your 28th number, for April last, (p. 184,) to prove that Unitarians are not rational Christians, it will, I imagine, scarcely fail to excite various replies. Lest however no answer should appear so soon as may be desired, I feel inclined to send you a few observations on the subject, not only for the sake of preventing some misapprehensions which may occur from wrong statements, but of narrowing the debateable ground between the contending parties.

First then, an Unitarian is not therefore a Necessarian. Nay perhaps they, who have best defended the doctrine of necessity, have been such as Edwards and Hartley, of whom the former was a rigid Calvinist and the latter an orthodox believer. How nearly the theological sentiments of J. Palmer, Price, or G. Walker, approximated severally to what in the present age is called Unitarianism, I pretend not to say; but it is certain, they were all staunch advocates for the freedom of the human will. Before however your correspondent can prove, that the doctrine of necessity is irrational, it may possibly become him to demonstrate, that the apostle Paul was not a believer in the

same, to distinguish between this opinion and that of an universal providence, to show that the foreknowledge of the Deity is not an evidence for the previous appointment of events, and to reflect on the good consequences, which Hartley, in his essay on the mechanism of the human mind, has stated as strong presumptions in its favour. Universal restoration may follow as an inference or corollary from the admission of this doctrine; but the impenitent, it is obvious must pass through various and difficult processes, which may at least for ever remind them of what they have lost by not faithfully continuing in well-doing.

Miracles, like prayers, may be links in the chain of effects, necessarily connected with the previous causes. If the human mind could understand how miracles had been performed, they might appear as agreeable to the laws of nature as any other phenomena; at least, Farmer's essay has sufficiently shewn them not to be so much interruptions or violations of nature, according to the language of your correspondent, as deviations from common appearances for the sake of effecting greater good, of drawing the attention of the human mind to important doctrine or to its own moral improvement.

They, who use not the means, are not likely to secure the end.



If prayers be like wings, with which men may fly to heaven, it is perfectly consistent with what is called the doctrine of necessity to use them. In like manner, punishment may be regarded as the necessary consequence of guilt, the agent of its destruction or the means of its restoration. Thus the plea of the offending slave, that he could not help transgressing, was presently overruled by his philosophical master's reply, "nor can I help punishing you." The introduction and existence of evil may be problems, which no system of philosophy or divinity can satisfactorily solve. Yet their's may be the most reasonable idea, who suppose pains and evils necessary attendants upon limited imperfect creatures in a state of probation. To require a world without them is in fact to subject the mind to Pope's censure; "Men would be angels, angels would be gods:

Aspiring to be gods, if angels fell,  
Aspiring to be angels, men rebel."

Well might it be, if all the positive advocates, whether for the freedom of the human will or for the doctrine of necessity, would take the lesson, which perhaps Milton meant only for one party, as in fact applicable to both, when he represented some of the fallen angels as

"Reasoning high, of providence, fore-  
knowledge, will and fate,  
Fixed fate, free-will, fore-knowledge  
absolute,  
Finding no end in wandering mazes  
lost."

As much then as the champions for necessity, may your correspondent be obliged to reconcile the pains and evils of the world with the wisdom and benevolence of the Divine Being.

Nay he has left all objections in gigantic glare around them, by not providing such a method for their diminution or their removal as the doctrine of necessity, united with that of universal salvation, (which thus accompanied may more properly be called the doctrine of an universal, eternal and everlasting Providence,) may more easily supply. God will have all to be saved and to come to the knowledge of the truth. Does he only wish it, or is it not his will, purpose and decree, which nothing can effectually, eventually resist or prevent? Can he not do what he will, or will he not do what is in his almighty power, to make all creatures not indeed equally, but on the whole and finally, so happy that existence shall be to them all a blessing and not a curse, a favour and not a burthen? Proper answers to these questions may lead some of your readers to a more rational, as well as more scriptural system of belief than that which your correspondent the Churchman seems to recommend.

In the next place, what Unitarian Christian ever said or intimated, that the scriptures were not inspired in instances which required a heavenly interposition, as in predictions made known long before the events occurred, or in doctrines or precepts above the human mind to reveal, to discover or to teach? Whether these instances are numerous or not, is another question. The language, in which the Divine character and perfections are described in the Old Testament, might or might not be owing to a higher inspiration, than even such noble ideas could suggest. The

instructions of Jesus Christ are unparalleled. The precepts recommending love to God and to our neighbour appear first in the writings of Moses; but the grand universal rule of justice and of social conduct, "whatever ye would that others should do unto you, do ye even so unto them," is to be found only in the New Testament. What have been called the natural arguments for a future state, may be only respectable presumptions compared with the full revelation of that doctrine in the holy scriptures, along with its confirmation and exemplification in the resurrection of Jesus Christ. But that even fishermen and husbandmen, to whom the Jewish scriptures were familiar, who had been daily favoured with the instructions of the Messiah, who were thus persuaded, that the Divine mercy would be extended to penitent reformed man, and assured that the Divine favour for ever would be bestowed on those who work righteousness, that men thus circumstanced were unable, without supernatural assistance, to relate the history of Christ's life, especially with the aid of those early memoirs, which it seems from the introduction to Luke's gospel were in being long before he wrote, is I fancy much more than your correspondent the Churchman will be able to prove, at least to the general satisfaction of the Christian world. *Nec deus intersit, nisi dignus vindice nodus inciderit.* Let not a god appear, but for a purpose worthy of a god. Such was the advice given by Horace to those writers of poetical

fiction, who were accustomed to feign divine interpositions, to redeem their heroes from the difficulties and dangers, to which they were exposed. The observation is applicable to the students of the heavenly records, who wish to decide what human nature can and what it cannot do without unusual divine assistance. According to Mr. G. Walker's excellent representation in his 52nd sermon, the New Testament, as well as the character of Jesus Christ, may be as great a miracle as any which is recorded; both may be unaccountable phenomena, without the supposition of a divine revelation, or of a divine spirit or providence. Yet still the apostles were not all fishermen or husbandmen. Matthew was a publican and belonged to an order of men, who like excisemen in modern days, were probably at least not ill educated in the common arts of life. The nature of their office, so nearly allied to extortion and oppression, might render them unpopular characters, but Cicero has observed, that most of the publicans, collectors or farmers of the revenue in his time were of the equestrian order, in modern language, knights inferior only to senators and forming a kind of connecting link between the patricians and the plebeians. Luke's profession, that of a physician, might enable him to form that elegant and correct style, which appears in his writings. Besides, who was more active in spreading the gospel than the apostle Paul, and yet he it is certain was acquainted even with Grecian literature\*, and re-

\* Acts xvii. 28. 1 Cor. xv. 33. Titus i. 12.

ceived probably the best education, which Tarsus, the Athens of the East, and Jerusalem, (where he was a disciple of the liberal and tolerant, or at least politic, Gamaliel,) could afford. Since this apostle has made a very important distinction between what he spake of himself and what he received from the Lord, 1 Cor. vii. 6. 8. 10. 12, &c. whether he referred only to marriages, divorces or to the general scheme of the Christian doctrine, this distinction may justify Unitarians on rational grounds in not admitting that plenary inspiration for which the Churchman seems to plead.

There may be many Unitarians, who are materialists, but the opinions of these classes or sects have no necessary connexion. Yet the Unitarian materialist, it may be useful to observe, believes, that the resurrection of the dead will be effected by as proper a miracle as any, which have ever occurred. Will the immaterialist affirm, that it will be produced like events in the ordinary course of nature? Or does the spirit, as distinct from the breath, literally depart at the hour of death to God, who gave it? What appearances are there of a soul's taking its flight, when the body dies? What became of Christ's soul, between the period of his death and that of his resurrection? Where is the human mind during a swoon, or in instances of suspended, yet with difficulty awakened, animation? What is the precise moment of its departure? In short, what is this spirit, which constitutes identity or consciousness? Is not it also continually changing? It has con-

fessedly neither length, breadth nor thickness, nor any of the properties of matter. What then is it? The power or principle of thought. Farther we cannot go. More we cannot learn. It may be the germ wrapped up in the body, as the seed is in the bud, or the butterfly in the caterpillar.

The difficulty of accounting for these phenomena is not greater to the materialist than to his adversary. Indeed, they are both obliged to refer them to the interposing providence of God, and to take refuge in divine revelation. However this may be, the accusation of irrationality from a Churchman may seem to some like Satan's correction of sin. For when, in certain liturgic services, we read creeds, the spawn of times later than apostolic, which almost flatly contradict one another, one of which denounces everlasting perdition against those who believe not that the Father is eternal, the Son eternal and the Holy Ghost eternal; a second declares, that the Holy Ghost proceeds from the Father and the Son, a third affirms that Jesus Christ was conceived by the Holy Ghost—when we are told, that the body and blood of Christ are actually in the elements of the communion; when we peruse 39 articles, on the meaning of which few who sign them are agreed, which, according to many others besides Mr. Stone, are very inconsistent with one another, and which therefore few can profess to believe without a salvo to their conscience, it is natural to ask your correspondent the Churchman, who lays a foundation upon dust and ashes?



In fact, Unitarians and even necessarians, like the Israelites of old, ascribe every thing to God. Since then they worship the greatest, wisest and best of beings, the God and Father of Jesus Christ, by whom mercy was preached to the penitent, and life and immortality brought to light, what would your correspondent the Churchman have more? Is not the same God adored, and in terms to which none can object but those who admit not divine revelation?

Phraseology declarative of any particular denomination may not be adopted; but if what is general and comprehensive be used, it may suit most cases, and may therefore in fact be deemed truly catholic, as old as the gospel or the law, and most agreeable to the faith originally given to the saints. There may be omissions of what Trinitarians may deem desirable, if not essential; yet even they might in their own minds better supply what was required by their sentiments, than any Unitarians can honestly or conscientiously conform to their modes or expressions. If God, supreme in power, wisdom and goodness, the father of Jesus Christ, whose religion is fitted to make mankind good and happy for ever, be worshipped, what can there be wanting to make men zealous, benevolent, virtuous, and holy? Must there always be something mysterious, incomprehensible, doubtful, superstitious, if not unscriptural and anti-scriptural, to make men hearty in so good a cause as the salvation of souls? Surely they may be sufficiently humbled in a sense of their imperfections and liability to err with-

out supposing that all their nature is sin, and that man is half brute, half fiend. Is not such language a libel upon nature and Providence, and do not they who revile nature, in fact revile the Author of nature? These are ideas alike inculcated in Hume's posthumous Dialogues, and in Wesley's compilation on the subject of original sin. May not then the Divine Being permit the delusive mode, in which many enthusiasts have been converted, by way of saving them from atheism and despair?

If the articles of the church of England be Calvinistic, the followers of Whitfield are some of its best members; but if they be Arminian, the disciples of Wesley may divide the honour. If they be only articles of peace, intended according to Paley, merely to exclude Papists and Baptists, the future Stones in Trinity college, Cambridge, may think, that they may conscientiously sign them.

The Unitarians call no one master upon earth. The Bible, and the Bible alone is their religion. Whether they interpret it rightly is the sole question in dispute, and not whether they have a fair title to the name of Rational or Unitarian.

When however their adversaries reproach them with being Socinians, and thus class them with one, who contended for some kind of worship to Jesus Christ, and who was not without the intolerance of his age, they deem themselves authorized to assume a denomination which sufficiently designates them and distinguishes them not only from all Trinitarians, but from those,

as Arians, who believing that Jesus Christ was the divine agent in making as well as redeeming the world, object not to address at least doxologies to him.

Having mentioned Mr. Stone, I feel inclined to congratulate him on his deliverance from a church, which in his opinion has the mark of Antichrist upon it. How far he was justifiable in remaining in it so long, I shall leave it to his wife and eight children and to the public sympathy on this account to decide.

If he had not preached and printed his celebrated sermon before the archdeacon, he possibly might still have continued in quiet possession of his living. But he has now delivered his soul and announced what he thought to be the truth, in a manner which some may not deem prudent, but which all must confess was open and manly. Many may think it was not sufficiently decorous to preach against doctrines supposed to be generally received by the clergymen, who composed perhaps the bulk of Mr. Stone's audience. But are not visitations intended, among other purposes, for the discussion of important doctrines? Are there not, as rumour whispers, in that part many of the petitioning clergy in 1772, who at least wished Mr. Stone to remain in peaceable possession of his living? Have not sermons as free, as daring, or, with the leave of your correspondent the Churchman, as rational, been frequently preached before the University of Cambridge?

As I have already hinted, if the members of Trinity College, Cambridge, were fairly polled, it has been imagined that they

would vote the title of their seminary to be an anomaly, and assume that of Unity in its stead. There is also, as report bespeaks, a college at Oxford, almost exclusively devoted to the education of students embracing the sentiments of Wilberforce and the Thorntons. Lutheran clergymen may look upon both with a jealous and a watchful eye. But if their church be in danger, it may be less so from the zeal of others than from illiberality and intolerance among themselves. From this charge, however, I mean to except the letter of your correspondent the Churchman, who has come forward in an open and manly manner to defend his opinion, that Unitarians are not rational Christians, and the admission of whose letter into your Repository will, I hope, prepossess him in favour of the candour and impartiality of Unitarians. I do not expect to work any change of sentiment in him, but merely to enable others better to decide the question, whether Unitarians are rational Christians? Though latterly persons of this persuasion are become rather more zealous in the spread of their sentiments, yet still it is justly their boast, that they speak the words of soberness, that their devotions, though fervent, are not impassioned, and that for their success they depend solely upon persuasion. Individually I respect all the learned and the wise, whether in or out of the church; yet I suppose, Sir, I have as little occasion to subscribe myself your friend and reader as to declare that I am no Churchman, but an Unitarian and, I hope,

A RATIONAL CHRISTIAN.

## CASTIGATOR'S ANSWER TO THE CHURCHMAN.

*To the Editor of the Monthly Repository.*

SIR,

• Among the extraordinary occurrences of the 17th century, were those which related to the man in the iron mask; his whole history was concealed in obscurity; an impenetrable mystery hung over his birth; mystery attended him all his days, and when he died, mystery shrouded even his tomb in perpetual darkness: so it is with your correspondent the *churchman*, (p. 184.) View him in whatever way we please, it is next to impossible, to learn who he is, from what country he came; to what denomination he belongs, and to what motives we are to attribute his disguise. He has covered himself with a mask of iron, (some wicked wight may perhaps say it is of brass,) and having clothed himself with obscurity, which he deems an impregnable armour, and abundantly anointed himself with the vulnerary of self-confidence, this redoubtable knight-errant sallies forth to fight the windmills of his own imagination. The wary Unitarians, whose doctrines he has distorted, and over whose dead bodies he hoped triumphantly to scale the ramparts of Christianity, have smiled with contempt at his fierce onset; and having parried some of his more direct thrusts, have quietly left him to the more serious castigation of that church, whose banners he has assumed. But between the two, there may be some

danger of his walking over the field, in imaginary triumph, and boldly exclaiming *veni, vidi, vici*.

For my own part, I am one of those who think that this attack ought to be viewed in all its bearings, and with all its consequences; that the *churchman's* letter was intended, as an act of defiance to Christians in general, to gird on their armour, and come forth, to produce their strong reasons. The occasion may not call for the exercise of all their energies; but it may perhaps be a work of some utility to smite this champion in the dust of his own arguments. The Unitarian controversialists, having declined a conflict, in which so little honour was to be acquired, and in which their own peculiar tenets were so little concerned, have left the field open to any, who choose to take up the gauntlet. Taking up the subject then upon more general grounds, we will proceed to examine the amphibious position assumed by our knight *with the woful countenance*. With one foot in the water, and the other on the land, he boldly launches this tremendous missile weapon; "there seem to be at least six important points of doctrine generally held by the Unitarians full as unreasonable as any doctrine taught in other churches." Mark the rigid impartiality of this zealous *churchman*! but as a general assault would avail but little, he ventures upon what



he considers as *terra firma*, and dares to engage at closer quarters, and therefore from his pregnant quiver he proceeds to draw forth, one by one, his six fiery arrows! Mercy defend the poor Unitarians, and those who have even squinted at their doctrines! Without a very seasonable supply of extinguishing ingredients, it is much to be feared this fiery spirit will drink up their vital fluid, and dry up the very marrow of their bones—how tantalizing to our hero must be the calmness of these men! how insufferable! to behold each of his six charges, with a single twist of their shields, thrown like a *brutum fulmen* to the ground; but as all men are not possessed of such philosophic coolness, if they will allow persons of more impetuous spirits to enter the lists, and under their banners to meet this general adversary, we will take up these arrows, and endeavour to analyze the ingredients with which they are filled, and we will frankly acquit the Unitarian chiefs, if we should ourselves chance to be wounded in making the assay.

The first opinion then which your correspondent attributes to the Unitarians is this; “that the Scriptures are fully equal to complete instruction in religion, though not inspired.” Now mark, Mr. Editor, how this furious knight, in his attempt to overthrow this sect of Christians, and to make room for his arguments, cuts and slashes through thick and thin; and tramples under foot both written and unwritten evidence. Memory, common sense, the powers of common language, and the treasure of common honesty, are the portion only of the

wealthy, the learned, and the powerful; and if a man of moderate understanding happened to tell a plain, unvarnished story, he must either have possessed, under a rough external, the slyly transmigrated soul of a Plato or a Socrates, or he must necessarily have been endowed with such a portion of divine inspiration, that his very interjections have become sacred. If men who had not been brought up at the feet of Gamaliel, saw an obvious miracle, it was, according to our good *churchman*, utterly impossible for them to have distinguished it from the mere *hocus pocus* of a conjurer, or to believe the evidence of their own senses, unless forsooth, they at the same time heard an audible voice saying to them, “here you may believe, for this event is truly miraculous.” They must have been such blunderers that, although they saw the dead rise, the lame walk, and the blind restored to sight, it was absolutely impossible for them twice to tell the same story; and to suppose such idiots capable of repeating an energetic and striking conversation, or of even giving its outlines, (unless they were perpetually animated by a divine *afflatus*), would be to embrace the most monstrous of absurdities. Before however our champion launched this arrow, it would have been liberal and kind if he had informed us what sort of evidence would have been satisfactory to his mathematical mind, since that produced by Dr. Lardner and others, has been insufficient; he would assuredly think us very unjust, and would have an undoubted right to call us very unreasonable, if we should expect him to

substantiate the dates of ancient history; and he might, perhaps, with some degree of justice, declare us to be stark mad, if we were to bid him bring vouchers for the existence and the writings of such men, as Livy, Cæsar, or Tacitus; if, however, his reasoning be conclusive, because these pagan books were uninspired "they must also be left without a known author;" could any argument more preposterous issue from the human brain? I would only add one more observation, on this point; it is this: that he will perhaps be much more puzzled, than he now supposes possible, to find either in the east, the west, the north, or the south, a sect of Christians, who have ventured to assert, "that the Scriptures are fully equal to complete instruction in religion, though not inspired;" there may be, and without doubt there are many, who think, that even if they were altogether uninspired, they contain so much sound wisdom, and such admirable rules of conduct, such general simplicity of doctrine, and such an appearance of unvarnished veracity, that they would deserve the closest attention of mankind; and would be found to promote their most important interests, even in the present life; but surely the *churchman*, is sufficiently skilled in logic to perceive the difference between inferring or believing; and boldly declaring *probatum est*. If the doctrines are, themselves, founded upon the eternal basis of truth, the consideration of their being the dictates of inspiration, though it assuredly adds to their dignity, can make little change in their real character. But has this bold

combatant ever learned from the writings of Dr. Priestley or Mr. Belsham, that they have had doubts concerning the inspiration of by far the largest portion of the Scriptures? although they may have discovered, and assigned, what they deem sufficient reasons, for doubting of the universal operation of this illuminating power; but because they have not had faith sufficient to swallow mountains, this unkind Christian will not allow them enough, even to give room for the passage of an atom. There is, however, no occasion for persons of inferior knowledge to advocate their cause, the one though "now dead, yet speaketh," and the other, is not unwilling to buckle on his armour, when an antagonist enters the field of controversy whom he considers as worthy of his prowess.

The second opinion which the *churchman* calls the unreasonable doctrine of the Unitarians, is "that human actions, are all under the law of necessity, and yet that they subject men hereafter to punishment." Mr. Belsham has assured him, and without this declaration, his own common sense might have informed him, that this is by no means a generally received doctrine, even among the Unitarians, nor is the belief of it at all peculiar to some who belong to their church; he will upon inquiry find this shocking bugbear, this behemoth of Christianity, stalking among the gowns and cassocks of the establishment, trotting about with the humble cloaks of Geneva, and boldly charging at the head of our methodist armies; why then, are the patient, unambitious Unitarians, who, like Diogenes, in solitude

and silence, are hunting about for truth and honesty, with a lanthorn, why are they to be made the carriers not only of their own peculiar tenets, but also of doctrines, which belong to the baggage of others, and which for ages have been seen among the various ranks of the church militant? To enter at large upon this subject would occasion a long and, probably, a very unsatisfactory disquisition; but your correspondent upon inquiry will soon learn, that this doctrine did not first shew itself in the days of Priestley and Price, but that it entered into the field of controversy in the earlier ages of the Christian Church, and was afterwards alternately defended and assailed by such able reasoners as Limborch and Leibnitz, Locke and Collins, Collier and Clarke, Hartley and Jonathan Edwards, together with a whole host of inferior polemics. Before then he had so confidently pronounced this doctrine to be "subversive of Christianity," it would perhaps have been decent to have conversed a little with these writers; leaving him therefore to this course of study before he writes again upon the subject, I will now proceed to the

Third point of unreasonable doctrine, which he asserts is maintained by the Unitarians; "that, although every thing proceeds under the strict law of necessity, miracles have been performed." He intends this, of course, as an appendage to their former opinion; and in order to hang on the horns of a dilemma those Unitarians who are believers in the doctrine of necessity, he quacks up along with them the

miracles of the gospel, and then exultingly exclaims, behold how neatly I have impaled both them and their Christian faith! Gently, good Sir! we will give you room, and fair play, but you must not have every thing exactly according to your own desire; we will, for argument's sake, suppose the *churchman's* assertion to be correct, as far as it relates to those who are believers in the necessity of human actions; but he is not content with resting here, and leaving the assailed to make good their own cause; this Boanerges, for the sake of punishing a few, has cried havoc to the bulwarks of Christianity itself, and even to the articles of what he calls his own church: in proof of this, let us observe his curious definition of a miracle, "the simplest principles of reason," he says, "inform us, that miracles which consist of an interruption of the laws of nature, by the God of nature, can be expected as a possible occurrence only upon the supposition, that they are meant to correct the existing effects of some cause operating with such a degree of independent freedom as to produce effects not provided for in the general system."

In order that we may understand his definition, we will thank our antagonist to point out to us one of the anomalies he has described, that we may judge whether it bears any resemblance to what we consider merely as a deviation from the usual and acknowledged course of nature for particular purposes; but as by no means implying an absolute subversion of those laws. Who appointed the general laws of nature but the God of Nature?



and who shall say that we know the government of the world, all the laws by which the universe is governed, or that, in any peculiar case, and for any particular design, a law may not be applied which has long existed, but of which we have beheld no analogy? When a dead man suddenly rises from his grave, is it at all more wonderful than that he should at first be formed in the womb of his mother? When the deaf are suddenly restored to hearing, or the blind to sight, is a more extraordinary operation of divine power required, than when the ears and eyes were at first adapted to their wonderful offices? But, according to our reasoner, all men ought to be born blind, that they may suddenly be brought to sight, or deaf that they may suddenly hear, or else each miracle of the gospel must have required a new law, made for the occasion and abrogated as soon as it produced a single effect. Even in the most extraordinary instance of the change of water into wine at Cana, can it be said to be a more impracticable, though certainly a more sudden and unusual process, than that, by the elaboration of its juices, such a liquor should by different and slow advances be produced from the stone of a single grape? Before then we can pronounce that any circumstance is contradictory to the laws of nature, we ought first, accurately to know what those laws are, and then, how far those laws extend, and by what circumstances their operation is limited. And with respect to the introduction of evil, because a mixture of it, has formed a useful and according to the present arrangement, an apparently necessary ingredient, in

does it thence follow, that it could not have been originally excluded, or that the time may not arrive, when it shall be no longer necessary? And are we to suppose, that because every thing is not at once made perfect, there can be no such thing as perfection in the universe? If the churchman's rule be just, where will his own church find the grounds for her faith in miracles? —But we will now come, to the most curious part of his argument on this third point of *unreasonable doctrine*:—"What" says he, "is prayer but a solicitation of a miracle?" It is difficult to discover whether he gives this definition of prayer, as the language of a believer in the doctrine of necessity, or whether he means it as a description of his own opinion, concerning the nature of this exercise; his language is, to say the least, very ambiguous.—If he means the former, the necessarians will tell him, that they consider prayer merely as a necessary expression of devout dependence upon God, and as a powerful and appointed means for forming the mind of man into such a state as shall make him a fit subject for the divine favours and for the possession of future happiness.—If, on the other hand, he means it in the latter sense, he has incautiously dropped his vizor, and we immediately recognize the features of a Shaftesbury, a Bolingbroke, or a Hume.—"All religions in the world," he goes on to tell us, "have considered the conduct of God to man, to be like the conduct of man to man." What an admirable rule! what a sagacious and sublime formula

for an analogical method of observing the divine government! God forbid, however, that the resemblance should hold! For the exquisite touches of this *fac simile* of the divine administration, we have only to look to the delightful picture of philanthropy which this ingenious observer has himself drawn, in the 4th article of his charges.—Who, but the wildest of all wild speculatists, ever dreamt, of such a comparison? (except merely as a very imperfect representation of an all perfect Being, drawn from the brightest example of human virtue, and then only as an accommodation to the limited faculties of man,) who but himself ever thought of making human actions the touchstone of the divine conduct? And yet this is the man, who after throwing about his firebrands and arrows, ventures to pronounce those unreasonable whose doctrines he cannot comprehend, and with whose tenets he is not even acquainted.—Can any thing be more preposterous than to take such an illustration for an axiom in theology, and then to infer from it, “that the doctrine of necessity, if admitted, would annihilate the foundation of every religion, and render in the eye of reason all the language and all the conduct of men of every religion, ridiculous and absurd, beyond the powers of description?”

A very few words will be sufficient to quench the 4th fiery dart, of this mysterious champion, although it comes *hissing as it flies*. —“Another irrational doctrine held by the Unitarians,” he tells us, “is, that notwithstanding the present state of the world it was

the object of the mission of Jesus Christ, to reform the world.”—

Now indeed our *churchman* speaks boldly out; if he had done so at first, he would have saved much trouble both to himself and others.—In his zeal for religion, this *good gentleman* is somewhat too hasty; either his zeal has outrun his prudence, or he is gifted with a speed which can outfly the dispensations of Providence.—His impetuous spirit beholds nothing but dronish stupidity and lazy torpor in the plans of divine government.—How absurd, to imagine that Jesus Christ came to reform the world, since we see that it is not already perfect! The doctrines of Jesus surely breathe nothing but war and bloodshed, or the sword would, in an instant, drop from the palsied hands of all military heroes.—Probably this sanguine reformer has so well studied the page of history, that he finds the present age not a shade better than that in which the lords and ladies of Rome posted to the fights of gladiators with as much glee as our's, in these degenerate days, drive to a route or an opera; and when the grave senators of Greece, on account of some vile intrigue or cutting sarcasm, ordered whole cities to be swept from the face of the earth, and the plough-share to be driven over their smoking ruins.—Bad as our present circumstances are, would this admirer of ancient days wish to exchange the times? He perhaps has a vine or a fig tree, under the shadow of which he now sometimes safely reposes; but he surely must just have awakened from a dream, or be still under the effects of some lulling opiate,



when, after having drawn such a correspondently distorted picture of those who maintain the reality of Christianity, he could only rouse, ghosts and apparitions, and imagine that departed spirits are flitting about like birds in the aerial regions; that the soul while on earth, has been miserably incarcerated in a filthy lump of heavy disgusting clay; and that not a particle of such vile stuff will be raised again to life; or if a few atoms of it should be borrowed, in order to form a *vehicle* for the immortal spirit, it will not in any respect resemble the "glorious body of Jesus," but will perhaps, become a round ball or a cubical die.—But, lest it should be discovered that he is attacking one of the fundamental doctrines of the Christian church, this crafty polemic, after telling us, "that reason would stand aghast at the doctrine, that the scattered fragments of a child of two months old, and" (*mirabile dictu!*) "also of an old man of sixty, shall be raised and restored to consciousness," endeavours to sheathe all the poison of his scepticism by assuring us, that in reasoning thus he takes the simple materiality of the human body for granted. But before he triumphs in the ingenuity of his shadowy distinction, he must allow us to ask him, (whatever may be his notions concerning the mind) what he imagines is to become of the body? and whether, upon any hypothesis, the reformation of a conscious organized being, while the materials are still in existence, (although doubtless in other forms, and applied for a time to other purposes,) is a work of greater difficulty than the original creation of man? and if he wishes to know how this can

be accomplished, according to this scheme, is the mission of Jesus!" According to what scheme? Is it not the scheme, or rather the belief of every sect among Christians, that the general tendency and ultimate issue of all things will be good?—Let the church then, if she admires him, cherish her hero, but let him not call himself the champion of Christianity.

Perhaps the foregoing observations may enable us better to estimate his 5th point of *irrational doctrine*, said to be held by the Unitarians; "that man, although purely material, shall be raised from the dead." Here again he betrays unpardonable prejudice, or unconceivable ignorance, or a concentrated mixture of the two, in taking the opinions of a few for the doctrines of all. He has received his castigation from Mr. Belsham, and we cannot leave him in better hands.—The believers in the doctrine of materialism, probably hear the thunder of this attack, without dismay. They have spoken, and, without doubt, will still continue to speak for themselves; and a perusal of what they have written would probably do no material injury to the metaphysical intellect of our zealous churchman. But surely, he cannot expect a mitre or a stall for allowing his zeal to impugn the declaration of the apostle Paul, that "this corruptible must put on incorruption, and this mortal must put on immortality," and that, though "sown a natural body, it shall be raised a spiritual body."—Your



be, let him only inquire how man at first came into existence. If he can resolve this question, he will find comparatively little difficulty in answering the other.—In speaking of the intellectual powers of man, our acute reasoner goes on to draw from an acknowledged truism more absurd and dangerous inferences than ever were promulgated by Spinoza or Hobbes.—“We are told,” says he, “that man can contemplate the Deity; but is this agreeable to fact? He contemplates only what he knows, and is it not allowed (even by the Unitarians,) that the Deity is yet to man perfectly incomprehensible. How then can man contemplate the Deity?”—Admirable! had this wise man reasoned as conclusively in mechanics, he would, doubtless, long ere this time have discovered the perpetual motion; or had he extended such a mode of argumentation to alchymy, he must assuredly have found the philosopher's stone. And so we really are to believe that, because man cannot comprehend the entire nature of the Supreme Being, it is impossible for him to contemplate the operations of divine power, wisdom and benevolence! Surely this gentleman can have little or no idea of a future world, if he supposes that man is to exist there without the use of the senses, and that such is his belief seems evident from his triumphantly asking, “who ever received the idea of a spirit through the medium of the senses?”—It would be curious to hear this learned gentleman's definition of a spirit; of the mode in which a spirit, without the assistance of any of the senses, could act; and especially how

one such spirit, without any of the common means of knowledge, could form notions concerning another similar spirit? If reason does not stand aghast at such a tissue of absurdity, she never knew what astonishment means.—According to the doctrines even of the *Heathen* moralists and in strict conformity to the dictates of the soundest understanding, and the *axioms* of scripture, the Supreme Being is only to be known and contemplated by an attentive observation of his wonderful works, the dispensations of his providence, and the revelation of his will; and surely such observations must require the exercise of the senses, and the analogical deductions of the reasoning powers. If this *churchman*, would vouchsafe kindly to draw us a picture of a future state, where spirits are to exist without the advantage of the senses, and where those of an inferior order are to live for ever in the contemplation of the all powerful mind, without any other help for such meditations than a certain ætherial volatility, he would indeed present a picture which would strike the *RATIONAL Dissenters dumb*.

After such reasonings, to make it the subject of *reproach* to the Unitarians in the 6th place, “that they entertain the doctrine of optimism,” is, it must be acknowledged, the most heroic of all his gallant deeds.—How greatly is the Christian world indebted to such a cheerful, consistent advocate, who after having given such a representation of human life, as, if believed, would drive to despair and suicide, and after having presented such a view of another world as would

make it even desirable to ensure, with no small degree of body with truth the fables of (what shall it be called?) cruelty Elysium and Tartarus, gently or effrontery, that this hardy whispers in our ear, "that the champion bids the rational Dis- evils under which men groan are senters " seek God and Jesus so various, so complicated and so Christ whom he hath sent and general, that to suppose them all learn, as men did of old, to feel necessary for the result of good, after them and find them."—On which the balance is thought to a serious examination, of such a prove, is to suppose that the self-appointed ally, surely the Deity (if the superior acting language of every faithful son of principle) is but a little superior, the church and of every true be- and that if good be the ultimate liever in Christianity will be, *non* end designed, then all this mass *egi tali auxilio*; and even the of evil exists in opposition to the most candid will perhaps acknow- the will, and in contempt of the ledge that he has not been un- power of almighty God." After handsomely treated, by your con- such reasoning, and such an at- stant reader, and the churchman's tempt to poison the happiness of servant at command, the present state and annihilate CASTIGATOR. the prospects of futurity, it is

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MR. ALLCHIN'S ANSWER TO THE CHURCHMAN.

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*To the Editor of the Monthly Repository.*

SIR,      Maidstone,      another reply from a different  
                  July 13th, 1808.      hand, I waited for the next num-  
 A letter appeared in your Re-      ber with a degree of impatience;  
 pository for April last, (p. 184.)      but am sorry to find that it does  
 signed "A Churchman," the      not even attempt to remove the  
 design of which was to prove that      difficulties pointed out by "A  
 Unitarians are not *rational* Chris-      Churchman," (p. 296.) Both  
 tians. I hoped before this time      communications which you have  
 to have seen a judicious answer      received on this subject agree in  
 to that letter; and think it much      asserting that several tenets men-  
 to be regretted that one who was      tioned in his letter have, strictly  
 perhaps beyond all others quali-      speaking, nothing to do with Uni-  
 fied for that task, should only      tarianism. I do not conceive that  
 have deigned to notice it in a      this is a consideration of much  
 postscript, (p. 240,) instead of      weight: for admitting that many  
 entering into a full and distinct      Unitarians are ignorant of them,  
 consideration of the objections      and that others reject them, still  
 and difficulties on which it in-      it is incumbent on those by whom  
 sisted. As I found by your ac-      they are maintained to vindicate  
 knowledgments to your corres-      their consistency. I confess my-  
 pondents that you had received      self irrational enough to embrace



them all; though I would rather the defence of them had been undertaken by an abler hand. But as I have not been convinced by any thing contained in that paper, and as no other writer has yet come forward to answer it in a satisfactory manner; allow me, Sir, to state to you the principal reasons which induce me still to believe in those theological and philosophical doctrines, which are now represented as extremely absurd.

The attack made by our new opponent is conducted in a manner totally different from that which we have been accustomed to expect from zealous churchmen. Instead of threatening us with eternal perdition if we persist in our heresy, he smiles with contempt at the absurdity of our creed; yet informs us he "does not mean to insinuate that a religion which is not entitled to the character of rational, cannot be true." Absurdity then, it seems, may be perfectly consistent with truth, and the object of this writer is not to shew that our tenets are false, but that they are irrational. Very condescending to our prejudices and tender of our feelings! In return for such a concession, we would recommend to him a similar principle of conduct in the affairs of the world: I mean, that the most foolish and preposterous undertaking will very probably succeed. Why may he not act upon this principle in his secular concerns, as well as admit that what is absurd in religion may notwithstanding be true?

A churchman has stated six important points of doctrine as maintained by the most eminent

Unitarians and pronounces them absurd. With his permission, I shall endeavour to repel this charge, only premising that it would be extremely unreasonable to expect that every difficulty should be completely removed. And should I succeed in obviating his objections, or diminishing their force, I shall next attempt briefly to shew the unreasonableness of *orthodox* Christianity, of Deism and of Atheism.

The first of these doctrines is "that the scriptures are fully equal to complete instruction in religion, though not inspired." To shew the absurdity of this tenet, "a churchman" observes that the first followers of Jesus "were rude and ignorant men," and that such persons "are very little capable of storing a discourse in their minds, and reporting it with precision and accuracy." But if the memoirs of Christ be worthy of any degree of credit, they heard the same doctrines so often inculcated, that they could not totally forget them. They were of such immense importance, and engrossed so much of their attention that they would naturally form the subject of their frequent conversations. They would thus mutually refresh each other's memory respecting what they had heard; and if the views entertained by Unitarians be just the doctrines inculcated were so few and plain, the duties so reasonable and so evidently conducive to the general welfare of society, that they would easily remember and "report them with sufficient precision and accuracy."

Was it likely that the immediate followers of Jesus should



forget doctrines by which they were perpetually influenced, or precepts by which they were continually regulating their conduct? Such a supposition is surely as unreasonable as any one of the "six important points of doctrine" objected to by "a churchman." But its unreasonableness may perhaps, in his estimation, be no argument against its truth.

Though Unitarians reject the idea of plenary inspiration, it seems no way inconsistent with the tenor of their creed to admit the doctrine of a divine influence on the minds of the primitive believers so far as might be necessary to qualify them for the employment to which they were called. They acknowledge the founder of their religion to have been perpetually under such an influence during the course of his ministry; why then might it not be extended in an inferior degree to his immediate followers, when their labours and sufferings were to be similar to his, and their religion was still in its infancy? Besides, did he not assure them that after they were deprived of his society, "when the comforter was come, whom the Father would send in his name, he should teach them all things and bring all things to their remembrance whatsoever he had said unto them \*?" Conceding then, that none of the discourses of Christ were committed to writing for a considerable time after they were delivered by him, might they not be recollected and reported with sufficient "precision and accuracy" by men in such circumstances, with such advantages,

and so zealously bent on executing their commission?

But it is extremely probable either that the discourses of Jesus, or at least the substance of them were committed to writing, at a very early period. We are informed by Luke that "many had taken in hand to set forth in order a declaration of those things which were most surely believed among them †." Still it might be asked at what time, and by whom, were these discourses penned? Here we presume our opponents will triumph. But though we know neither when nor by whom they were recorded, it must, we think, indisputably have been either by enthusiasts who were themselves deluded, or by impostors who were interested in deceiving others; or it must be admitted that what they wrote was true, at least if what has just been urged in favour of their competency for that design be just. If the writings be consistent with enthusiasm, folly or derangement, to that let their origin be ascribed. If the professors of Christianity, either at its commencement, or at any subsequent period when these books could possibly have been composed, were in circumstances which rendered it in the least degree probable that they wished to impose upon others, let the books be considered as the offspring of fraud. But if neither of these suppositions be admissible then, though we may not be in possession of all the information respecting the historians of these transactions that we might desire, surely we have abundant reason to believe in the

\* John xiv. 26.

† Luke i. 1.

truth of their narratives, notwithstanding we do not attempt to "silence all remarks by the assumption of inspiration."

"The report of miracles," says this writer, "is liable to the same remark." Were then the witnesses of the miracles liable to forget or to misrepresent them? Could they not tell, or were they liable to forget, whether they had seen the blind restored to sight without the application of any probable means, or not? Did they not know whether or not a corpse which had been buried, and had begun to putrefy was raised again to life? Or what inducement could they have to publish such accounts if they were not true? Or what probable motive could prevail with those who lived in the next age to forge such relations? Or how could they ever have persuaded the people that such occurrences had been published long before, when the contrary must have been universally known?

The second irrational "point of doctrine" maintained by Unitarians is, "that human actions are all under the law of necessity, and yet that they subject men hereafter to punishment." The unreasonableness of this doctrine, the author contends, is not diminished by the most favourable statement of it that can be given. But let it be admitted for a moment that the Supreme Being might intend the human species for an immortal duration, and that, in order to qualify them for the enjoyment of the greatest happiness of which they were susceptible, the acquisition of virtuous habits and dispositions was indispensably necessary—Is it

probable that they could by any other means have been made so deeply sensible of the importance of virtue and the mischiefs resulting from vice, as by an actual experience of their opposite tendencies and effects? What stability could the virtue of those beings have possessed who were totally ignorant, at least so far as their own experience was concerned, of the natural and necessary consequences of vice? Had mankind therefore been placed in a state of complete enjoyment at their first creation, is there not reason to apprehend that, from their inexperience of good and evil, they would soon have disturbed the general felicity by a conduct, of the tendency of which they were not aware? Does it not therefore seem far more eligible that they should first pass through a preparatory state, in which they might acquire such an experimental knowledge of the different effects and consequences of virtue and vice, as might confirm them in the exercise of that conduct and that disposition which were best calculated to promote both individual and general welfare? And to effect this end does it not appear to have been necessary that they should have been exposed to such various and powerful temptations as would inevitably produce a considerable degree of vice with its attendant consequences? Yet when vice has thus answered the design of its introduction, what absurdity is there in concluding that it will be completely destroyed? Indeed, has it not an evident tendency to accomplish its own destruction? What vicious man who is sensible



of the mischiefs which he has brought upon himself, but would rejoice to be freed from the bondage of his vices if the power of habit were not too great to be easily overcome? But who can say what effect may be produced by a temporary suspension of consciousness, and an introduction to a new and unknown state of being? And should even this be insufficient, who can affirm that he who made us what we are, cannot devise sufficient means of recovering us from every moral and mental disorder that we may have contracted? In some instances it is hoped that this reformation has been effected by human exertion, discipline and persuasion; and is not the Divine Being capable of accomplishing infinitely more than his creatures? Where then is the irrationality of admitting that though vice might be necessary for a time, there will come a period when it shall be totally eradicated? How does this supposition "involve contradictions more palpable than are to be found in any of the most extravagant books of the most extravagant Romanists?" Where is the "darkness visible," spoken of by "A Churchman?" Surely he must have learnt to exaggerate if he does not misrepresent: he must view difficulties through a mental telescope, and mistake a fly for a monster in the sun.

But I know that all that can be said on this subject will be insufficient to reconcile the minds of many to the doctrine of suffering for unavoidable conduct. To me, however, this appears to proceed from a want of due reflection and impartial consideration. Can we be made happy

while we retain in ourselves the seeds of disorder and misery? Or can those seeds be completely eradicated in every individual without the instrumentality of any painful process? If not, how is the appointment of such a process inconsistent with supreme goodness? Still it will be asked why was the introduction of vice ever permitted at all; as, were it not for that circumstance, suffering would be unnecessary? In answer to this question, let us suppose a state in which every member of the universal society possessed all that was necessary to render his happiness complete, only destitute of experience, as he must necessarily have been at the commencement of his existence. Let temptations to vice be excluded as far as imagination can conceive to be possible. Is it to be supposed that in such a state as this, no one's enjoyment or inclination would ever interfere with that of another? It is incumbent on those who maintain that vice ought to have been totally excluded from the universe, to prove the practicability of this. They allege that every thing is practicable to infinite power. But this is absurd; for they need not be told that *no* power, though it be strictly infinite, can perform contradictions; and it seems an evident contradiction to suppose that creatures influenced by motives and destitute of experience, should not in many instances prefer their own gratification to that of others. What sufficient inducement could they have to yield to the wishes of others when experience had not taught them the reasonableness and necessity of such sacrifices?



Is not here then an inevitable source of vice? How could it have been prevented by any conceivable power, wisdom or goodness, before its effects had been witnessed? and then it would naturally tend to its own destruction.—The supposition which I have made of a state free from every kind of evil seems to resemble that of a celebrated writer respecting a perfect society; the felicity of which, as it has since been shewn, would soon be destroyed by the principle of population.

The third irrational doctrine ascribed to Unitarians, is, that “although every thing proceeds under the strict law of necessity, miracles have been performed.”

But surely no Unitarian believes that “every thing proceeds” under *any* kind of law, independently of the will of the Almighty; if he does, I must leave him to vindicate his own persuasion. And if every thing be dependent on, and subordinate to the will of God, why may not “miracles have been performed,” as well as natural events have occurred? The one is as easy to Almighty power as the other.

“If,” says our opponent, “the same law of necessity acts on the minds of intelligent beings, and with the same *undeviating effect* as that which rules the world of inanimate matter, nothing has happened or can happen to occasion an interruption of the general harmony.” Is this to be considered as a gratuitous assertion, or as an identical proposition? Does the author mean to affirm that if mind is as much subject to laws as matter, miracles are impossible? Or does he contend that if the “law of ne-

cessity” constantly operates and has always operated, with an “*undeviating effect*” both on mind and matter, then nothing can ever have occurred to interrupt the regular course of causes and effects? If the first supposition convey the idea intended by the writer, it does not follow from any thing he has advanced that either matter or mind could not be subject to a miraculous operation. If the latter be his meaning, it is what no one will dispute; but of what service can it be to the cause which he has undertaken to advocate?

“If God,” we are told, “in the original arrangement, could not exclude some evils under the law of necessity to which he subjected all his works, neither could he by any interruption of that arrangement.” But how does “A Churchman,” *know* that? Besides, if he means that no interference could exclude every evil, what rational Unitarian maintains that it could? If mankind were at first instructed by immediate revelation respecting the being and perfections of God, and what he requires of his creatures, the active employments, the cares, the pleasures, and the amusements of life, might, by diverting the attention of men to many other objects, in the lapse of several ages, obliterate almost every idea of a Supreme Being and Governor of the world. Another revelation might then, surely, be of some service in recalling men’s attention to these important subjects, and, if it could not expel every evil from the earth, it might at least diminish their number and magnitude, by rectifying the opinions of mankind, pointing out to them clear-

ly the path of virtue and happiness, and enforcing the practice of the most important duties by the most powerful sanctions. Might not the promises of a future reward stimulate *some* individuals to a careful regulation of their temper and conduct? Might not an assurance that the consequences of vice would extend beyond the present life, to an indefinite duration, deter many from the practice of it? Why might not these motives operate on the human mind as well as others of less importance! If they did operate in *any* degree, the design of the miraculous interference would be so far answered; and there is no reason to doubt but it has answered that design as far as it was ever expected by its author. Does this "statement involve contradictions far more strong and pointed" than any "that are *said* to occur" or *that really do* "occur in the creed of St. Athanasius?" Or are the views of the author perverted by his bigotry to the church?

"What is prayer," says "A Churchman," "but the solicitation of a miracle?" In return, let me ask him what "miracle" is "solicited" in the "devotional exercises" of Mr. Wellbeloved? or in the "collection of prayers" by the society of Unitarian Christians? Let him peruse those publications and he will find that the Divine Being may be suitably and rationally worshipped without the solicitation or expectancy of a miracle. Indeed, when we acknowledge our continual dependence on the Almighty, when we express a grateful sense of the bounty which supports us, when we lament our frailties and im-

perfections and aspire after higher degrees of virtue, at the same time earnestly wishing for the gradual progress of knowledge, truth and righteousness in the world; how can it justly be said that our prayers are nothing "but the solicitation of a miracle?"

The observations which follow in the next paragraph on "the conduct of God to man," would more properly have come under the preceding head; and if what I have said in reply to that, be at all reasonable, I would refer it to the judgment even of "A Churchman" himself, whether or not the necessity of human actions, "renders, in the eye of reason, all the language, and all the conduct of men of every religion, ridiculous and absurd beyond the powers of description?" There are doubtless absurdities enough in the language and the conduct of most religionists; but surely it is going too far to say that there is nothing in any religion, or in any mode or profession of religion, but absurdity itself.

The fourth irrational doctrine maintained by Unitarians is, "that notwithstanding the present state of the world, it was the object of the mission of Jesus Christ to reform the world."

"A Churchman," seems to have conceived an idea that Unitarians maintain the object of Christ's mission to have been no less than the utter extirpation of erroneous doctrines and immoral practices from the earth. And finding this end not accomplished, he concludes that it never was attempted, because it cannot be admitted that an object proposed



by the Almighty should have been left uneffected.

The sentiments of Unitarians, however, respecting the mission of Christ, are not quite so extravagant. They believe that he came to preach virtue to mankind, to set them an eminent example of it in his own conduct, to assure them that the consequences of their actions would extend far beyond the present life, to give them a pledge of futurity in his own resurrection, and then to leave the doctrines which he had inculcated, with their attendant evidences, to produce their natural effect on the human mind. Who can say that these doctrines have not had all the effect which it was reasonable to expect from them? The religion soon began to be corrupted according as its founder had foretold. Could it *then* produce its genuine fruits? And, so far as it was rightly understood, it was prevented from effectually operating on the minds of men, by the cares and pleasures of life. Could it properly influence those whose whole attention was engrossed by different objects? Yet amidst all these impediments, "A Churchman" will not surely maintain that many excellent and useful characters were not formed chiefly by its principles, who evinced their sincerity by their sufferings, and who took infinite pains to promote what they regarded as the highest welfare of their species; I mean their moral improvement. He insists much on the vices prevalent among nominal Christians, and imputes them to the inefficacy of the Christian doctrines. But is he sure that those immoral characters believe in the truth of our religion? Or that they have ever made it the

object of their particular attention? If not why does he ask, "could heaven make no impression upon courts?" Could *any thing* make an impression on those who refuse to attend to it? And the evidences of this religion seem not intended to produce conviction irresistibly, but to leave room for the exercise of honest inquiry. But where Christianity is publicly professed, it certainly has made some vices infamous which were not so before its introduction. It is very difficult to say how far the world is reformed from its ancient state; and, "A Churchman" says "perhaps not a whit." But if he will build on "perhaps" he may imagine what he pleases. *Perhaps* he may some time lay aside his contempt for Unitarians and become one himself. Such an event is at least *possible*; but I should think it wrong to deduce any inference from it unless it were *certain*: whereas he conjectures that "perhaps the world is not a whit reformed," and immediately concludes that "according to this scheme the mission of Jesus is absurd and inefficient."

The fifth absurdity pointed out in the creed of Unitarians is, "that man, although purely material, shall be raised from the dead." "That," says "A Churchman," "may be fairly pronounced to be irrational, which is contrary to all appearances, all analogy, and consequently all probability." Does he then suppose that our belief in a future state is founded on appearances and analogy? If so he is greatly mistaken. We readily acknowledge that neither from natural appearances, nor from any laws of nature, so far as they are



understood, is there sufficient ground to expect an existence beyond the grave. But will "A Churchman" maintain that it is absurd to affirm that the power which at first brought us into being *can* restore us to life after dissolution? Why should that be thought impossible any more than to create us at first? to form sentient, intelligent beings out of unintelligent, insensible matter? With respect to the preservation of identity, let "A Churchman" shew clearly in what it consists. It is incumbent on him to prove that the supposition of reproduction after death involves a contradiction, before he can fairly pronounce it absurd. For if it be possible, if a revelation have been made which declares that it shall take place, as we contend that there has, as our belief in such an event rests on revelation alone, its reasonableness or unreasonableness depends on the manner in which that revelation is attested. There may be a thousand difficulties attending this subject which we are unable to remove; difficulties which we can never fathom unless we understood thoroughly our own organization; could tell by what means matter is wrought into vegetation; by what means it is gradually made capable of sensation, thought and reflection. We reject the common doctrine of spirit, because it appears to convey no definite idea; to be, in short, when analyzed, tantamount to nothing. Yet believing in the power and the will of God to accomplish our revivification, we perceive no absurdity in admitting the fact. We do not apprehend how it can be overthrown by any other means

than by shewing that revelation is not sufficiently authenticated.

"In a dispensation of simple pleasure and pain," says "A Churchman," "that evil which could not be prevented in this world, cannot in that which is to come." This assertion seems to me to indicate a want of sufficient reflection. Most of the evils which attend us in this life are owing to our own folly and perverseness. But shall we never become wiser by information and experience? Do not we know better how to guard against the plague now, than we did two hundred years ago? Are we as liable to hurt ourselves by accident, when we arrive at maturity as in a state of infancy, when we are not aware of the dangers which threaten us? Why then may we not avoid evils in futurity which befall us at present? What occasion is there for this end to admit that the Supreme Being is "complete master and Almighty there, and only an impotent deity here?"

"If," says our opponent, "the materiality of man, and the necessity of his actions be established, reason tells us that he can only be designed for this life." But as this is a circumstance which depends entirely on the will of the Creator, how is it possible for uninformed reason to know any thing about it? We know that the powers of the human mind have not yet all been developed. This we admit is no *proof* that they will ever be further unfolded in a future state, though it may afford some slight presumption. But we want no such argument. The declaration of the Deity, if, as we contend, it

has been made to mankind, is abundantly sufficient.

"A Churchman" maintains that man can never, according to the material system, comprehend any thing of God, even in another world. For which assertion he gives this reason, that he "can never have any ideas but such as he receives through the senses."

But admitting that we never can form any idea of the Supreme Being but those which we deduce from his works and his dispensations, may not this be sufficient to give full employment to our faculties, and for the promotion of our happiness? The more we know of the moral attributes of God, the more we know of *him*; and what else would we wish to know, besides the displays of his power, wisdom and goodness?

"Why could not God," says "A Churchman," "as well finish, as to every animal, his dispensation of pleasure and pain, in one world as in a hundred successive worlds?" Does he mean "why could not God confine our existence to the present life instead of raising us to a future state?" Undoubtedly he might, had he seen fit. Or does he mean, why could not God have rendered us immortal upon earth, without dying, as well as raise us from the dead for that purpose? This likewise he might have done, had he chosen. But death appears intended to answer important moral purposes. Prejudices, errors and vices become inveterate in time. Death may prevent them from becoming absolutely incurable. The existence and perfections of the Almighty must be more impressed on our minds by being raised from the dead than

they would ever have been by an interrupted course of natural events. Are these considerations "*nothing*" in justification of such a notion?" Why then should "the RATIONAL Dissenters be *dumb*" when called upon for its vindication? unless it be with astonishment at the absurdity of the question.

The last point of absurd doctrine possessed by Unitarians, is, "that the phenomena of nature may be reconciled with the system of optimism." With respect to all other animals but man which inhabit this globe, no greater good can probably be enjoyed by them than freedom from pain, and the gratification of the sensual appetites. Why, it may be asked, are not these benefits conferred on them without any alloy. Why should not all their appetites be gratified without restraint? and why were they made liable to sufferings? These questions it must be owned are difficult to answer. We may conceive that nothing but pleasure should prevail amongst sentient beings; but we know not that such a dispensation was possible in the nature of things. It is preposterous to imagine that the divine Being can be *gratified* with the sufferings of his creatures; we know that he has provided sources of enjoyment for every species; and we think it most reasonable to infer that misery would have been excluded had it been possible.

The senses which are the inlets of pleasure must likewise, as far as we know, be frequently the instruments of pain. We have no right to affirm that it could possibly have been otherwise. It



seems highly probable that there could have been no such thing as pleasure, unless some degree of suffering were experienced. Ease is pleasure after pain. What we call pleasure would soon cease to afford delight, if it were not heightened by the contrast of pain. Existence itself would become insipid; for having nothing to desire (which would occasion uneasiness) there would be no motive to exertion. There would be an universal indolence, instead of that incessant activity which now prevails throughout animated nature.

Many of the evils to which brutes are exposed arise from the selfishness and the wanton cruelty of men. An immoderate degree of labour is often imposed on them for the sake of our interest or our pleasures; and they are frequently tortured with inconsiderate wantonness, solely for amusement. The sources of human depravity have already been considered.

That some animals should be formed by nature to prey upon others, may be thought irreconcilable with this doctrine. But who can affirm, who can render it even plausible, that the sufferings occasioned by this appointment of nature, are not much less than would have been the necessary and unavoidable result of a contrary plan? Had every animal been suffered to perish by the gradual decays of nature; liable to the wants and infirmities of declining age, without associates capable of supplying their wants, and shewing them that attention which their helplessness might require; who can prove that these evils would not have

been far worse than those to which they are subject from the existing dispensation?

With respect to man, it seems very properly appointed that his happiness should be the fruit of his own exertions. In the pursuit of it he is liable to numberless mistakes; but he may every day become wiser from experience. One generation may improve upon the observations and discoveries of another; and in a future state the remembrance of them all may be preserved for the general good.

Still it may be asked "why should natural and moral evil be suffered to prevail to so great an extent as it does? How is this fact to be reconciled with the system of optimism?" I would answer that it seems highly unreasonable to expect a satisfactory solution of this difficulty. When we thoroughly understand the use and end of every part of the human frame, then may we expect to comprehend the reason why we are subject to so many complaints and disorders. When we understand perfectly the principles on which the earth and its various parts are constructed, then we shall probably perceive why earthquakes are necessary. But while we know so little of either, it is preposterous to insist upon objections which probably are founded only in deficiency of knowledge.

On what ground, however, it may be inquired, do we believe that the present system with all its attendant evils is a system of optimism? When we consider what abundant provision is made for the support and comfort of

every living creature, how it is made capable of enjoyment, and how the means of enjoyment are provided for its use; how can we but conclude that the Author of all is a benevolent being? and if benevolent, would he not confer happiness on his creatures and exclude misery as far as it was practicable? What he has appointed is therefore best.

But "A Churchman" observes, "this mass of evil pervading all the parts of nature which we see, exists then in opposition to the will, and in contempt of the power of Almighty God! If any reader be shocked at this statement, so am I." Would he not then be shocked at the idea of ascribing the existing evil to the *pleasure* of the Almighty? Would not that be a greater reflection on his goodness, than not being able to perform contradictions is on his power? Yet if he neither ascribed evil to unavoidable necessity nor to the will of God, to what would he maintain that it ought to be attributed?

I am not so sanguine as to imagine that I have cleared up every difficulty respecting these much disputed and difficult points; but would only request the reader to consider impartially and judge for himself whether those which have been alleged be of sufficient weight to overthrow the principles against which they are brought forward. And lest it should be thought that these principles are liable to greater objections than any others, I shall now briefly attempt to shew the unreasonableness of orthodox Christianity, of Deism, and of Atheism.

As our opponent subscribes

himself "A Churchman," and seems to be aware of "contradictions that are *said* to occur in the creed of St. Athanasius," he will naturally expect to find them enlarged upon in reply to his observations. My remarks however shall be as brief as possible; and confined to one doctrine common to the established church and to all orthodox dissenters. I mean that of the Trinity.

According to this doctrine, there are three distinct persons in the Godhead, co-equal and co-eternal. One of them is both God and man, though but one person. It is not determined whether by the term persons in the divinity is meant distinct minds or agents, or only an incomprehensible distinction represented to us under such an idea. If the first explanation of this doctrine be admitted, it is impossible not to perceive its absurdity; for how can three individual beings, each of them possessed of divine attributes, be only one God? Can they be really distinct from each other and yet each not able to act independently of the others? But if each of these beings or persons can effect what he pleases by his own separate power, is he not properly a God by himself, and if so, are they not evidently three Gods? Yet is it strenuously asserted that they are but one.

Besides, is it not an evident and palpable absurdity to affirm that there can be three infinite minds or persons? Does not one fill the universe with his presence? If not how can he be infinite? If he does, where are the others? Is not one being of infinite power, able to accomplish every thing



that can be accomplished? Of when, or how could the deception take place? Were not the are they almighty only in concert? immediate followers of Jesus capable of testifying what they saw and being each of them absolutely perfect in wisdom and goodness, do they always invariably and heard? Are their narratives will the same things? If so, Do they exhibit any symptoms of are they not all resolvable into mental *dérangement*? Why then one being? Or how shall we should we suspect that they were make any distinction? Could the accounts of

But if the other explanation of this doctrine be admitted, and the divine Being do not exist in three real and distinct agents, but only in three incomprehensible distinctions represented to us under such an idea; is it not equally absurd to regard him as existing in three distinct minds, when in reality he is but one? Or can any distinction of attributes or properties be a just ground for representing the Almighty as constituting three distinct and separate agents? Much more might be said on this subject were it necessary, but to our present opponent, I presume, it cannot. For as he thinks "Unitarians have no better pretensions to reason than their brethren of other churches," he, most probably, thinks that "their brethren of other churches have no better pretensions to reason" then they.

Deism denies that any revelation has ever been made to mankind, though the Christian religion is at present professed, and must have had an origin. If we inquire into the accounts of its first establishment, we find that its professors were severely persecuted. Surely they would not have endured persecution for the sake of a profession which they knew to be false. They must therefore have been deceived unless the religion be true. But

Christ which are now extant have been forged long after his death? How then could the people have been persuaded that they had been received from the beginning? Or who would be likely to forge such accounts for no other end than to expose himself to sufferings or death unnecessarily?—Deism is unreasonable because it gives no satisfactory answer to these inquiries.

Nor is Deism unattended with difficulties in other respects. It is liable to several objections which are urged against Unitarianism. If God be good, the Deist may likewise be asked, whence came evil? And if God be not good, to whom are we indebted for all that we enjoy? If God be not good, or only partially good, is he not imperfect? and is it reasonable to ascribe imperfection to the Being who created, and who governs the universe?

Should it however be affirmed that the universe never was created, but is necessarily existent; that the course of nature proceeds necessarily, without an intelligent superintendent; we might ask, whence then all the appearances of design with which we are surrounded? Did they proceed from a series of unintelligent causes? But how could such causes produce effects which manifest skill and contrivance? Is it more rea-

sonable to conceive that the human eye was formed without design than a telescope? And if there be no intelligence in the cause or causes which produced human beings, whence the human intellect? Can the effect be superior to the cause? Can any thing give what it has not? I know this is affirmed by the author of "The System of Nature;" and he instances in wine, which he asserts will give wit, though it has none in itself. But had he tried its effect on an idiot, is it likely that it would have produced genuine wit? This instance therefore, is very little to the purpose; for wine will not give wit, though by exciting hilarity and cheerfulness it may sometimes cause it to be displayed.—Are not Orthodoxy, Deism, and Atheism, then attended with difficulties, as well as Unitarianism? Why then is the latter selected as the most unreasonable of all? Let its principles be fairly examined; let its evidences be impartially scrutinized, and its advocates need neither fear the result, nor dread a comparison between their own system, and any other whatever.

"A Churchman" allows Unitarians "to be respectable men, to be sincere Christians, as honest and in some things as wise as other Christians." We thank him for allowing us honesty and sincerity.

We know we have no reason to boast of our wisdom, nor have we received much accession of light from his luminous instructions. Perhaps our darkness is so gross that no ray of light can penetrate it. Yet we hope not, because "in some things" we are "as wise as other Christians." By incessant inquiry and unremitted endeavours to obtain information we may possibly in time, become "as wise" as "A Churchman" himself. At present it seems, we are not sufficiently prepared by freedom from prejudice, by enlarged and comprehensive views of things, to be convinced by his arguments. We must therefore, at least for some time, continue as we are. But "A Churchman" is doubtless too much of a philosopher, to imagine that we are dissatisfied with our small share of knowledge and capacity. It is rather a trite remark that every one is contented with his own understanding; and Pope is no less just than poetical when he says,  
 "The wise is happy, Nature to explore,  
 The fool is happy, thā the knows no more."

Requesting your indulgence for the length to which this letter has been unavoidably extended,

I remain, Sir,

Your obedient servant,

R. ALLCHIN.

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MR. GRUNDY ON THE CONVERSION OF MR. RICHARD BRADBURN,  
 TO UNITARIANISM.

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*To the Editor of the Monthly Repository.*

SIR, Nottingham, July 5, 1808. generality of your readers, I think you will not object to the increase of Unitarianism must insertion of the following account doubtless be interesting to the in your valuable Miscellany.



Within the last month, two persons who have been preachers amongst other denominations of Christians, have avowed their conversion to Unitarian principles. One has been a local preacher amongst the Methodists, the other an occasional preacher in Lady Huntingdon's connexion. Are they not proper objects for the notice of the Unitarian Fund? If they meet with encouragement and assistance they are both of them willing to exert themselves in the propagation of Unitarian sentiments. And I doubt not but they may be exceedingly useful to the cause, in this populous town and neighbourhood, amongst that class which most needs information.—To the case of the former, whose name is Richard Bradburn, I would also request the attention of your readers on another account.

He owes his conversion in a great measure, to the perusal of Mr. Wright's excellent work, "The Anti-Satisfactionist." After having fully considered the subject, he wrote a Dialogue upon it, which lays no claim to originality, but contains the substance of several of Mr. Wright's arguments, sometimes also expressed in his language. This worthy and indefatigable champion of Unitarianism has however kindly consented to Mr. B.'s making use of his work in any way he pleases. Conceiving that such a pamphlet as this unpolished dialogue will form, (especially as it was written by one that has been a Methodist) would perhaps

be read by a class of persons into whose hands Mr. Wright's larger work may never fall, we wish to propose its publication. The price of it when printed will not exceed a shilling, but as the man is very poor, I think many of your readers will not object to a subscription of two shillings. I hope, therefore, that the ministers of different Unitarian Societies will not be unwilling to receive the names of such as wish to encourage him, and transmit them to your sincere well-wisher,

JOHN GRUNDY.

P. S. I send you a copy of the Introduction to his Dialogue, addressed to my worthy colleague, the Rev. Mr. Tayler, and myself.

Gentlemen,

It is not long since I was a blind and a rigid Trinitarian. I opposed the Socinian doctrines, both in public and private, to the utmost of my power; and it was owing in some degree to this opposition, that I was led to examine my own sentiments. But what fully convinced me of the erroneousness of those sentiments was Mr. Wright's Anti-Satisfactionist. But that I might put my opinions to the strictest investigation, I wrote the following Dialogue in which you will perceive I have adopted many of Mr. Wright's arguments, and sometimes in the author's own words. But as I wrote it for myself, I have not marked any quotations. I now present it to you, unpolished as it is, that you may see I have not altered my principles but upon real conviction. Being now separated from my former religious connexions, to be united with those, whose sentiments I have embraced, would afford the greatest satisfaction to one, who does not wish to stand alone.

RICHARD BRADBURN.

MR. WRIGHT'S REPLY TO GOGMAGOG ON "A HORRID CLERICAL FARCE," AT WISBEACH.

*To the Editor of the Monthly Repository.*

WISBEACH,  
SIR, August 5, 1808.

I well remember the case of the unhappy youth who was convicted of wilful murder, and executed in this town, in July, 1807. He was an awful instance of early depravity, and discovered a very high degree of ignorance and stupidity. It is certainly much to be lamented that our laws, and the decisions of our courts, do not consign such wretched beings to a different fate than a violent and almost immediate death, which they certainly might do without any injury to the public. The "Clerical Farce" mentioned by your sensible and entertaining correspondent GOGMAGOG, as acted to bring the miserable lad to penitence, I believe to be a mere fiction: I think it morally certain, had such a farce been acted, I must have heard of it; but I have not the slightest recollection of ever hearing any thing of the kind mentioned by any inhabitant of this town or neighbourhood, though his case excited much attention, and occasioned much conversation at the time: nor did I ever understand that he was supposed to die a true penitent. A num-

ber of illiterate people from the town where the murder was committed, 15 miles distant from Wisbeach, came to see the execution: they might misconceive some things they heard, and repeat them from one to another, the story constantly accumulating, until it found its way into some newspaper, from which it might be copied into the New Annual Register. It is but just for me to say that I believe the clergy of this town are incapable of acting such a farce as your correspondent describes, and I believe the unhappy culprit was not visited by ministers of any other denomination.

I am, Sir,

Your's, &c.

R. WRIGHT.

P. S. Since writing the above, I have conversed with one of the clergymen who visited the unhappy criminal after his condemnation, and he assured me that not the least thing was done that could give the slightest ground for such a representation as your correspondent quotes from the New Annual Register: and he expressed his abhorrence of such a mode of acting.



## BIBLICAL CRITICISM.

## THE AGE OF THE WORLD.

*To the Editor of the Monthly Repository.*

SIR,

I request a place in your valuable publication for the following statement of the very great difference there is between the English version of the Old Testament and that of the LXX. in regard to the age of the world. And permit me to ask, what motive can be assigned for the conduct of Jewish translators in departing so far from the account of the matter given in the Jewish Scriptures? That this departure was intentional and studied, appears from the pains they took, through the greater part of the fifth chapter of Genesis, to conceal it. To instance in verses 3, 4, 5.

According to the English Version.

V. 3. And Adam lived *an hundred and thirty* years, and begat a son, and called his name Seth.

4. And the days of Adam, after he had begotten Seth, were *eight hundred* years.

5. And all the days that Adam lived were nine hundred and thirty years.

According to the Version of the LXX.

V. 3. And Adam lived *two hundred and thirty* years, and begat a son, and called his name Seth.

4. And the days of Adam which he had lived after he had begotten Seth, were *seven hundred* years.

5. And all the days of Adam, which he lived were nine hundred and thirty years.

Here it is apparent that the hundred years, which the LXX. have added to the first period of Adam's life are taken off from the second period of it, to make the sum total of it agree with the Hebrew. The same artful management has been practised in most cases through Chap. v. In the genealogy given Chap. xi. it was not necessary, because the sum total of each life is not there mentioned. It may be observed, however, that another descent is introduced into that chapter; the name of Cainan being there inserted, as being the son of Arphaxad, and the Father of Salah (compare Luke iii. 36.) The whole difference between the two versions is as follows:

According to the English Version.	According to the Version of the LXX.
From the Creation of Adam to the birth of Seth, were	130 years
Thence to the birth of Enos (Gen. v. 3, &c.)	105
Cainan	90
Mahalaleel	70
	230 years.
	205
	190
	170

Jared	65	165
Enoch	162	162
Methuselah	65	165
Lamech	187	167
Noah	182	188
(Gen.xi. Shem	502	502
10—24.) Arphaxad	100	100
		Gainan
Salah	35	135
Eber	30	130
Peleg	34	134
Reu	30	130
Serug	32	132
Nahor	30	130
Terah	29	179
	1878	3344
		1878
		1466

So that, according to the Seventy, the world is 1466 years older than our version makes it to be. To what motive is this conduct of the Jewish translators to be ascribed?

I am, Sir, your's truly,  
J. T.

P. S. It is perhaps but little known that the LXX. positively assert, that Job, whose sufferings are so pathetically described in Scripture, was the son of Zare of Bosorrah (Zerah of Bozrah) and succeeded Balak (Bela) as king of Edom. If so, he must have been the same with Jobab, who is mentioned Gen. xxxvi. 33. Different opinions have been entertained as to the meaning of that striking passage, Job xix. 25—27. But does not the context favour the idea, that it is to be understood as expressing a full assurance of the future vindication of his character, rather than as referring to the restoration of his former prosperity, or to a resurrection from death? The writer of this has long had by him (but from what book extracted, he cannot now recollect) the following Latin version of the passage: "Vivit, scio enim, causæ meæ patrenus. Qui contemptus in pulvere jacet, victor caput attollet. Hærebo adhuc in cute, dirâ hâc vi contusâ: Ex hâc cuticulâ videbo Deum; quem hisce oculis cernam animo non alienatum." C. Dav. Ilgen. Some of your learned correspondents can probably inform him where it is to be found.

#### TRANSLATION OF III. JOHN, 2.

This verse stands as follows in in health, even as thy soul prospereth. Our English translation: "Be-pereth." But I was lately informed, I wish above all things, formed that, in the opinion of a that thou mayest prosper, and be gentleman, much of whose time



is devoted to the perusal of the Christian Scriptures in the original, the words *περὶ παντὶ* admit and require a different rendering\*. "I wish that thou mayest be prosperous *with regard to all things*," all thy undertakings and pursuits, "and be in health," in a sound or vigorous state of body, "even as thy soul prospereth;"—the clause "be in health" being parenthetical, and perhaps exegetical of the preceding.

Most undoubtedly the usual sense of *περὶ* with a genitive is *concerning, with regard to, &c.* and though I will not affirm that the translation proposed above is incontrovertibly true, I flatter myself, nevertheless, that biblical students will feel no displeasure at my appeal to a few authorities in support of it.

(1.) The difficulty of reconciling the present translation with the known signification of *περὶ*

pressed so strongly on Piscator that he suggests, whether *περὶ* should not be substituted in its room? (Bowyer's Conjectures in loc.)

(2.) The author of the Syriac version employs words which must be thus translated into Latin, *in omni re*.

(3.) In Diodati's Italian Testament we read, *che tu prosperi in ogni cosa*; and in the German, by Luther, *in allen stücken*, (literally *in all points*.)

(4.) Newcome has it, *that thou mayest prosper in all things*.

Symonds and Wakefield have not deviated in this instance from king James's translators; and Schleusner renders the words *ante omnia*; though it is remarkable that the only two passages to which he refers, as justifying such a translation, have *περὶ*, and not *περὶ*.

July 2, 1808.

N.

## POETRY.

Stanzas by Charlotte Richardson, with an  
Introductory Letter by Mrs. Coppe.

SIR, York, July 2, 1808.

Some of your readers to whom the afflictive events of the last year of the late Mr. Wood's life are already known, and who have had the means of appreciating his talents and virtues, will be gratified by the insertion of the following little effusion of respect addressed to his friend Mr. Wellbeloved, by the humble muse of Charlotte Richardson.—She has herself been again disciplined in the school of affliction, having been confined to her bed, by an abscess in her side more than five months, and although now considerably better, yet when these stanzas were composed, she was too weak to write them down, even with a pencil. It is the intension of the Editor of her former little volume of

poems to publish a second volume by subscription for her benefit and that of her child, of pieces chiefly composed whilst under the pressure of extreme suffering. The Editor hopes that the former subscribers will not deem this an imposition on their kindness, the occasion being urgent, and believing as she does that they will themselves be interested by the exhibition of such powers in the human mind under circumstances the most depressing: and be gratified if not instructed, by the spirit of ardent piety, of calm fortitude, and of patient resignation, which breathes through the whole. Subscriptions will be opened by Messrs. Longman and Co. and Mr. Hatchard, Piccadilly †.

I am, Sir,

Your sincere well-wisher, and

Constant reader,

C. CAPPE.

\* See also Mr. Orton's Discourses on Practical Subjects, vol. ii. pp. 229, 235.

† And also by the Editor of this Magazine.

*Stanzas addressed to the Rev. Charles Wellbeloved, on the death of the late Rev. William Wood, by Charlotte Richardson.*

And dost thou weep that death's relentless hand,  
Hath robb'd thee of a friend thy heart held dear,  
Hath rent asunder friendship's purest bond?  
Ah! cease to mourn, and dry the sorrowing tear.

For he had tasted of the cup of woe,  
Had been by stern affliction deeply tried:  
While dire disease o'erwhelm'd his mental powers,  
Death snatch'd his lov'd Louisa from his side.

When with returning health, he learnt his loss,  
Thou know'st how meekly he endured the rod,  
For tho' his soul with agony was wrung,  
He murmur'd not, but bow'd before his God.

Yet nature still would sink, tho' oft he strove

By resignation's aid to arm his breast;  
His gracious Master saw his faith sincere,

And bade him hasten to eternal rest.

Nor thou lament that sudden was the call,

That friendship had no time to bid adieu,  
For deeply does it wound the feeling heart,

The sufferings of those it loves, to view.

O mournful task! to watch their dying bed,

Catch the last accents of their falt'ring breath,

Mark the sunk eye, and with a trembling hand

Wipe from the palled cheek the dews of death!

From pangs like these, rejoice that thou wert spared,

And let thy faith on eagle's wings ascend;

Amidst the throng that heaven's high King adore,

Crown'd with unfading glory, see thy friend.

Then weep no more, but turn thy pensive mind

To those bright prospects by religion given;

Death only can divide us for a time,  
And virtuous friendships are renewed in heaven.

*On the death of W. Clarkson, Ensign in the North York Regiment of Militia, who died July 25, 1808, aged 25 years, and was interred the day following in the church-yard, Cranbrook.*

The accident which occasioned his death, happened on the morning of the 25th instant. The 3d division of the regiment being on its march from Cranbrook to Maidstone, Clarkson was by desire of a senior officer mounted on his horse; the animal being very spirited, ran away with him: he fell, with his leg entangled in the stirrup, and was dragged a considerable distance before he was disengaged. When taken up, he was so much lacerated and bruised, that he soon expired.

Though not allied by nature's sacred tie,  
Though not united by sweet friendship's bond,

On sympathizing wings, my muse would fly,

And join the circle of his kindred fond.

Come muse and drop a tributary tear,  
Compassion justly claims the pitying sigh,

When youth are call'd to press th' untimely bier,

Let sorrow's offspring dwell in every eye.

Ah! hapless youth! how soon thy race is run!

How sudden death's irremediable wound!

Within the space of the revolving sun,  
In health's fair robe—in death's sad shroud thou'rt found.

Those noble thoughts, which once thy breast inspir'd,

Those seeds of honour in thy bosom sown,

Alas! how soon the glowing flames expir'd!

Alas! how soon those fancied joys are flown!

Thy peaceful sword ne'er caus'd a heart to moan,

No fellow-creature, by thine arm was slain;

Ne'er didst thou hear the deep expiring groan

Of dying victims, on th' empurpled plain.

No laurell'd wreaths around thy brow appear;

No high achievements by thy hands were done;

No mother lives to curse thy ruthless spear;

No father mourns his much beloved son.



Ye relatives, repine not at his doom,  
(Alike must fall the youthful and the  
brave,)  
Though no eulogium shall bedeck his  
tomb,

No trophy glitter at his peaceful grave.  
*Cranbrook, July 26, 1808.*

SAMUEL DOBELL.

*The Lamentation of Jephthah's Daughter.*  
See Judges, chaps. 11 and 12.

I.

Daughters of Israel, come with me,  
And let us to the mountains flee;  
There will I tell to echoing hills  
The grief that now my bosom fills!  
Abdiel, to the hills I flee,  
To mourn my banishment from thee!

II.

Torn from thy arms, Abdiel, now  
I yield me to a father's vow;  
I fall, alas! no more to rise,  
To filial love a sacrifice!  
And now I to the mountains flee,  
To mourn my banishment from thee!

III.

Did not I see Abdiel brave,  
Undaunted plunge in Jordan's wave,  
And on the wings of honour fly,  
Resolv'd to conquer or to die?  
But now I to the mountains flee,  
To mourn my banishment from thee!

IV.

And as my father's chosen band  
Spread terror o'er a guilty land,  
Abdiel, foremost of the train,  
Drove Ammon's sons across the plain.  
But now I to the mountains flee,  
To mourn my banishment from thee!

V.

I saw the valiant youth with joy,  
Cover'd with wounds and glory, fly;  
Impatient Israel's sons to tell  
How Ammon fought—how Ammon fell!  
But now I to the mountains flee,  
To mourn my banishment from thee!

VI.

And when I saw the battle cease,  
I fondly hail'd returning peace,  
When I with thee should live and love,  
Nor ever from thy presence move;  
But now I to the mountains flee,  
To mourn my banishment from thee!

VII.

Yes, now I to the mountains flee,  
To mourn my banishment from thee:

Torn from thy arms, Abdiel, now  
I yield me to a father's vow;  
And to the mountains joyless flee,  
To mourn my banishment from thee!

VIII.

Daughters of Israel, join my cries,  
And let them pierce yon azure skies,  
While every rock and fruitful vale,  
Hears and reverberates my tale.  
Abdiel, to the hills I flee,  
To mourn my banishment from thee!

JOSEPH NIGHTINGALE.

SONNET.

When hurrying by, the genius of the  
blast  
Snatcheth the wood-tops in his giant  
hand,  
Then rushing o'er the low and shadowy  
sand,  
Sweeps with his whirling wing the  
ocean's waste;  
O! then, what gloomy luxury to stand,  
Watching the withering stars! to see  
them fling  
Their dark red fire thro' black'ning  
clouds, that bring  
Horror and tempest to the sleeping  
land!  
What luxury to watch the dim-seen  
waves,  
And hear their flashing billows lash the  
shore;  
Thinking how many find in them their  
graves,  
Who "dream of war and sorrow now  
no more;"  
How many there find toil and torture  
o'er,  
Who groan'd on earth, some fellow  
mortal's slaves!

M.

LOVE AND FRIENDSHIP.

*Written by a Girl of thirteen years old.*

Love is a flame of fierce desire,  
Lit by a spark of fancy's fire;  
Hope's breath supports the miser glow,  
Whose warmth one breast alone must  
know.—  
But friendship is the vestal's flame,  
Which from high heaven benignant  
came;  
Virtue and wisdom guard its light,  
And bid the flames still roll aright:—  
If all were good, it could dispense  
On all its sun-like influence.

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

*The Christian's Survey of the Political World.*

Te Deum has been sung, and a grand high mass performed, in a Roman Catholic Chapel in London, by way of thanksgiving for the great victory obtained by the Spaniards over the French. At this ceremony were present the Spanish deputies, and the chapel was crowded; the majority of the audience being protestants. The galleries were kept for the admission of those only who had tickets; the lower part was open to all. In the galleries were the ladies of the chief nobility of this country; and we are by no means sorry, that many protestants were introduced to a ceremony, of which otherwise they would hear only the name, and attach to it many false and idle notions. They should now compare it with the service in their own common prayer book, and examine, whether king James the first said right, that the service of the church of England is "only an evil-said mass without the liftings." This introduction of protestants into the Romish chapels, and the union of protestants with papists in a common cause, will soften the asperities of the bigots of the church of England, who cry out No Popery, without knowing what it means; and, who have embraced, without thinking, as bad a popery as that which is established at Rome. It matters not by whom an unscriptural power is upheld; and "he, who can swallow the Trinity, need not make any wry faces at transubstantiation," said a learned Jesuit at the visitation dinner of Bishop Burnet.

All England is rejoicing at the successes of the Spaniards: the No Popery party not omitted. Perhaps these latter gentlemen will now find, that popery is not such an enemy to liberty as they imagine; for, while the protestants of Germany have given up, without striking a blow except by their mercenary troops, the papists of Spain, the most bigoted papists in the whole world, have risen as one man to resist the great conqueror of Europe. One

battle decided the fate of the protestant kingdom of Prussia, and that battle was fought without its territories. The protestants received the conqueror, without making the least effort at resistance: and the same was the case with the protestants of Saxony and the protestants of Hanover. Surely this will open the eyes of the people of this united kingdom, or rather, we should say, of that part of the people, which is the minority but in possession of political power, by the law which excludes all but members of the church of England from places of trust and from the privilege of defending their country. If this united kingdom were invaded, we doubt not that it would be as strenuously defended by those in the majority as by those in the minority of the population; by those who are not, as well as by those who are members of the church of England.

These reflections will arise from the consideration how the peace of families is torn by political distinctions being assigned to religious opinions; yet Spain, which is now so gloriously defending itself remains a melancholy proof of the degradation of the human mind. At this moment, she ascribes her victories to saints, to the mother of God, and such idle and abominable fictions of priestcraft. Superstition, it is to be feared, has had great part in her success; and, though she will be assisted by heretics, yet there is reason to apprehend, that she will not relax in her own attachment to the church of Rome, nor in her severities against any of her subjects, who should swerve from its doctrines. In this case her triumphs are of little consequence; for the slavery of the mind is worse than that of the body, and a Buonaparte with religious toleration is much better than the Cortez with an inquisition. We will however hope for better things: and, when the Cortez is assembled, it is not improbable, that some noble spirit will arise, and start the question of liberty



of conscience; and perhaps the degenerate Spaniards are to shew the example of the best constitution for civil and religious liberty of any nation in Europe: they have the means in their own history.

That part of Spain which is freed from the power of the French is under Juntas, each province having its separate Junta, that of Seville claiming the pre-eminence. One Junta has wisely proposed the calling of the Cortez, and to this call it cannot be doubted that the others will attend as soon as the immediate business of warfare permits them. The eyes of Europe will naturally be fixed on such a meeting. We have seen the result of a similar one, called by an acknowledged king, and under acknowledged laws. We shall now have an assembly of representatives of the people, called by the people themselves, and without any king at their head. It is fortunate for them, that their king and their chief nobles are at a distance; and the intriguers of the old government by their visit to Bayonne will have deprived themselves of a seat in this assembly. Till we know in what manner the representatives will be chosen, we can form no rational conjecture of the meeting of the new Cortez: one thing we may take for granted, that this revolution will bring forward a number of new men, and in the ferment occasioned by it, many changes will be made in their government; and at any rate, that their late vile and infamous government, as they themselves have termed it, will not be restored.

The great victory has been obtained by the Andalusians, who have thus freed the whole of the south of Spain from the French; and, by securing the passes of Sierra Morena, they can prevent the introduction of any fresh forces, if the French had them to send, into the jurisdiction of the Junta of Seville. This event must necessarily put that part of the kingdom into high spirits, and these will be increased by the retreat of the French king from Madrid. It is of little consequence, that he has taken with him a vast quantity of treasure, much of it probably the plunder of churches and abbies. Cambyses was the first destroyer of Egyptian idolatry by a similar conduct, and it never afterwards was able to raise its head. The Spaniards may in this re-

spect grow wiser also, and be grateful in a future time to their neighbours of France for having rid them of these mockeries. To what distance Joseph Buonaparte has retreated we know not.

He has to encounter the Catalonians in his march, but with the regular forces that he has, it is not improbable that he will make his retreat good. Indeed the Spaniards must be on their guard not to risk a general action, and it will be sufficient for them if their enemy quits the kingdom.

Portugal is not yet freed. An army of ours is certainly landed, and another has probably landed but the news has not arrived in England. These armies united with the Portuguese are more than sufficient to drive Junot from Lisbon. He has had recourse to the usual tricks of manifestoes, endeavouring to excite the people against us, as a band of heretics; but perhaps the Portuguese have been taught by this time to esteem the heresy of robbery and plunder, to be as bad as that of not believing one to be three or three one; or that of believing that God never had a mother; and that of the fiction of the union of the divine and human natures in one man is fit only for mad-brained priests and monks. He is however in great force at Lisbon, and if the people of that city could be supposed to assist him, he might resist for a very considerable time. The place will of course be taken possession of in the name of the queen of Portugal, and the Portuguese will have like their neighbours, the Spaniards, the opportunity of re-organising their shattered constitution. Portugal was worse governed than Spain, and its inhabitants are more superstitious. A free press may tend to rescue them from the dreadful abyss of ignorance into which they are fallen, but this must be the work of time. Our band of heretics will not assist much we fear in opening their minds. Their prince has issued from his residence in the Brazils a grand manifesto against the French; justifying his own conduct in quitting his kingdom. He has reason to congratulate himself on this step, and we gladly learn, that the British merchants are received with the utmost kindness in his new dominions. By their aid, and with an active cabinet, he may form there a much more flourishing empire than he has left in the old world.

The affairs of Spain and Portugal

leave little room for thinking of the rest of Europe. The war is carried on with languor between the Swedes and Russians in Finland, and our intelligence from that quarter is gathered only from Stockholm gazettes, which of course is favourable to the Swedish cause. Of the Danes we hear little; though at war with Sweden they pursue no measures with activity, nor are they very strenuous in their exertions against us. Austria is still supposed to be meditating a blow against Buonaparte, and

the events in Spain will have a great effect in accelerating her movements. Everything portends a continuance of war and bloodshed; but whether the mighty power of France has reached the utmost limit that Providence has assigned to it, time only can discover. What great purposes are still to be answered by him, who was raised for the depression of kingdoms, we cannot anticipate. It is our part to contemplate with awe those lessons, from which nations might learn justice.

## OBITUARY.

*Christopher Allison, Esq.*

Died, at Stockton upon Tees, on the 11th of July last, at the close of his 88th year, CHRISTOPHER ALLISON, Esq. long a respected member of the society of Protestant Dissenters at that place. To preserve a brief memorial of his life and character may be grateful to his friends and acquaintance, and not unacceptable to those who take an interest in man as an expectant of immortality. The subject of this sketch in early youth gave strong indications of a mind prone to adventure and capable of achievement, and the anecdotes of the school-boy afford instances of manly generosity, veracity and candour seldom exemplified. His youthful ardour, it is probable, restricted his scholastic attainments to a practical acquaintance with numbers and a smattering of the Latin, combined with some theoretical knowledge of navigation; and thus equipped he literally launched forth into the world, enrolling himself amongst the sons of maritime adventure. Here he had ample scope for observation and exertion, and the details of his active life might fill volumes neither uninteresting nor unimportant. One instance of his cool and collected conduct in the hour of danger must not be passed over. We allude to the capture of the *Machault* privateer, of 14 nine-pounders and 182 men, with the loss of about 40 men killed and wounded, by the *Adventure*, armed ship, under the command of Capt. Bray, Mr. Allison being master. This was effected principally by the skilful manœuvring of the English vessel, in the course of which the enemy was reduced to such

a position, as to render his guns useless, and prevent him from extricating himself and effecting a retreat. Capt. Bray, in his dispatch to the Lords of the Admiralty, assumed the whole merit of the action, and stated as proceeding from himself what it seems were in fact the suggestions and orders of Mr. Allison, even in opposition to his own ideas; and from their nature more likely to come from a skilful navigator than an officer employed in fighting the ship. Capt. B. was accordingly rewarded with the command of the *Princess Amelia*, an 80 gun ship, whilst the claims of real merit were never heard or wholly disregarded. Mr. Allison's letter to a friend on this occasion at once exhibits his own character for ability and bravery, and affords an account of the transaction, the fidelity of which is guaranteed by his known candour and modesty.

*Spithead, Jan. 29, 1758.*

Mr. Reed,

Your favour of the 13th I received on the 20th, wherein I find you want to know the particulars of our action. The following is the truth to the best of my knowledge, which is, I believe, better than any in the ship can give. On the 1st of January, Dungeness light E. by N. from us 4 miles, about 12 at noon saw a snow stand in for Dungeness, which some took for one of our cruisers. Dinner being ready, Capt. Bray gave orders for all the hammocks up and clearing the ship, which was done in the time we were at dinner. *Monsieurs*, smelling our beef, roast pork and plum-pudding, came down in order to de-



*Christopher Allison, Esq.*

prive us of it: we dined on our beef and pork before they came, the pudding we fought for. Being informed by the officer upon deck, that she was bearing down with an English jack flying, we went up and soon saw what she was. Our captain's order was to heave in the cable: I told him we had not time, it would be better to bear away to the splice and cut: in the mean time loosed our top-sails and fore-sail and bore away large: had not time to get our top-sails hoisted—being then within gun-shot, we fired. He immediately pulled down English and hoisted up French colours, but did not fire at us. I told Capt. Bray his intent was to rake us, and desired to port our helm, which he gave orders for. Finding our ship to lay in the same position, I ran to the wheel and found the helm a starboard, put it a port as fast as I could, the ship wearing very fast, and he shearing towards us with full sail, could not prevent boarding us—seeing in what position she was coming, I told Capt. Bray she was our own, only make her fast, she would not be able to get a gun to bear on us. From that I ran to cut the pikes down, expecting they had their men ready to board us, which they had, but receiving such a continual fire, they could not stand it. I called out to the pilot several times with anger, who had hold of the bobstay with his hand, to make her fast; I laid down my musquet, ran forward for a tow-line, sent some of the main-deck idlers to hand the end up, ran aft with the end, reeved it through his bob-stay, brought it to the capston stock a round turn with the other part. In the mean time Capt. Bray and the pilot had got the mizen top-sail sheet passed and made it fast to a cleet on the mizen mast which came off. That being done, I returned to the musquet, on which the action chiefly depended. About this time they made an attempt to rally their men, and to man their fore-castle and dropt their fore-sail, that we might not see them. One of the 4 pounders in the round-house cleared a way for us by firing part of

their fore-sail; renewing our musquetry with more vigour from the quarter-deck and round-house, they fled to a man for shelter, and I perceived their colours to be struck, which I called out accordingly and fired my musquet in the air: four of us jumped upon their fore-castle barricading for boarding them, amongst whom was our pilot, but unexpectedly they gave us a volley of small arms, on which we returned without any damage. The firing on both sides continued about 10 minutes longer with 3 or 4 great guns, and so the action ended. My mate Mr. Headlam, who signalized himself equal to any, received a shot in his wrist, and one of our mariners a slight wound by a splinter: these two were wounded after their colours were struck. One of our mariners was killed the first of the action.

I am yours, &c.

CHRISTOPHER ALLISON\*.

But we hasten to forget the gallant seaman in the Christian. After passing through various scenes of difficulty, danger and loss, and considering the fruit of his exertions equivalent to the probable wants of the remainder of life, he about 30 years ago retired from the bustle of the commercial world, and took shelter from its cares in the family of his only son. His active and intellectual powers however were as yet vigorous, and his subsequent habits evince that, in seceding from temporal pursuits, he was actuated in a considerable degree by a desire to devote his time less uninterruptedly to the service of God and the important business of moral improvement, before the twilight of life should cast a dimness on the path of duty—before the shades of night should close in, when no man can work. He now divided his time between the closet and the garden. Here he was industrious—there he was devout. The morning and evening were spent in prayer, meditation and reading: his constant companions were his bible and a few select authors, whose sentiments he seemed to value in proportion as they

\* The account of this memorable engagement is the second article in the *Chronicle* of the first volume of the *Annual Register*, (for 1758.) Mr. Allison, on whom the success of the action evidently depended, is not even named in it, though he is probably referred to once, by mistake, as "the pilot." The cruel neglect that Mr. A. experienced on this occasion, is a striking example of ———— "The spurs that patient merit of the unworthy takes."

*Christopher Allison, Esq.**Mr. Bernard Anstis.*

concentred in the glories of immortality or tended to enlarge the structure of piety in the heart. To the scene of his mid-day labours he carried a habit of moralizing, pointing out, in the growth of the weed, the insidious advances of vice, and frequently assimilating the changes produced in the vegetable world by the revolution of the seasons, to the various stages of human life. The congregation of Dissenters can attest his regular attendance on the public services of religion, particularly at the table of the Lord, from which he was scarcely ever known to be absent—a circumstance rendered lamentably singular through superstitious and unfounded notions on the one hand, and something too much like lukewarmness and indifference on the other. Though so indisposed during the week as to be chiefly confined to his room, yet the arrival of the Lord's-day was known to inspire him with so much vigour that, resisting the cautions of prudence and the entreaties of affection, and with difficulty stemming the blasts and snows of winter, he persisted in discharging what he deemed a duty to God and to society. It deserves attention that deafness had for some time past prevented his deriving any personal advantage from many parts of the public service, but one of the great principles on which he acted was, his conviction of the influence of example, especially on the minds of the young, to whose best interests he was a sincere friend.

The most exemplary temperance and regularity were not able long to preserve in order a constitution which had probably received many shocks from fatigue and change of climate, and which the approaches of old age were gradually sapping. Under local rheumatism he suffered much, particularly in the extremities of the body, the effects of which he not unfrequently removed by a brave perseverance in his favourite employment of horticulture. But his sufferings were not confined to the body. Long after the death of his wife, he was called upon to witness the loss of the only child of his only son, an amiable young lady in whom the hopes of the family centred, and the remembrance

of whose virtues promises long to survive her. The son, universally respected amongst those to whom he was known, still remained; till about three years ago it pleased Providence to remove him also, leaving the venerable drooping parent almost solitary. But the widow of his son was a child to the father, and in affection for the living, and in anticipation of a permanent and happy re-union, he ceased to sorrow for the dead.

About a quarter of a year previous to his decease, he for the last time attended the chapel and partook of the Lord's supper, and from this period was confined to the house. What he suffered in the last struggle of nature could not easily be ascertained, for he was seldom heard to complain, never to murmur. Whilst he felt as a man, he seemed resolved to suffer as a Christian. He often declared himself resigned to die and willing to live, and thus in effect to say "not my will, Lord, but thine be done." Till the day of his death, he retained his wonted cheerfulness and serenity of mind. He made himself agreeable to his friends, and appeared to feel an interest in their enjoyments, and to be gratefully sensible of their attention and kindness. In fine, he was venerable yet cheerful in his aspect, independent and generous in his mind, and, so far as man may judge, the Christian in his life and expectations. It may therefore be confidently hoped that, when he ceased from his labours and sufferings, he fell asleep in Jesus.

*Temple, August 17, 1808. C. R.*

On the 13th of July, at Cro-s, near St. German's, Cornwall, Mr. BERNARD ANSTIS, an eminent farmer. He had been infirm for several years before his death, but no alarming symptoms appeared, till a short time before that event took place. He was a member of the Unitarian congregation at Liskeard, of which the late excellent Mr. Henry Moore was minister\*. Though residing at the distance of six miles, with very bad roads from his place of worship, he was for many years a regular attendant on the ministry of that memorable instance of neglected genius and worth. In Mr.

\* A volume of whose poems, with a sketch of his life, was published in 4to. by Dr. Aikin, a few years ago. More lately, the poems appeared in 12mo. Ed.



Anstis, the poor have lost a friend and counsellor. He died, resigned to the will of the Almighty, in charity to all mankind and with a firm persuasion of being re-united in another and a better world to those friends, whom he loved and valued in this.

Lately at his villa, *the Nursery*, West Felton, near Oswestry, in Salop, aged 68, JOHN DOVASTON, Esq. He was born of humble though respectable parents, who lived on their small estate at West Felton. He was taught to read by an old woman in the village, which was the whole of his education; every other acquirement which he afterwards possessed, was entirely his own acquisition. He was the eldest of seven children, all of whom he brought up to respectable professions. From his father he received his little estate, almost swallowed up by mortgages and incumbrances, which he redeemed at a very early period of life by two voyages to the West Indies, and afterwards considerably increased by prudence and in-

dustry. His turn of mind was principally directed to antiquities, natural philosophy, music, mechanism and planting. Of the first he has left a large collection of MSS. historical observations relating to Shropshire and the Welch borders, on Druidical relics and Stonehenge. In mechanism he has left a set of philosophical and musical instruments made by his own hands; and just before his death he projected an orrery to shew the Satellites on a new method. In planting he has clothed the country round him with forest and fruit trees. He was well versed in the Hebrew, Anglo-Saxon, British and Latin tongues, and had some knowledge of the Greek. He has never appeared as an author and ordered that none of his works should be published, but his library is always open for the inspection of the curious and any information from his MSS. at their service. He has left one son just called to the bar from the University of Oxford.

G. M.

## INTELLIGENCE.

### WESTERN UNITARIAN SOCIETY.

On Wednesday, June 22nd, the annual meeting of the WESTERN UNITARIAN SOCIETY. was held at Bristol. The Rev. John Rowe opened the service, by reading the scriptures; the Rev. David Davis, of Neath, took the devotional part; and the Rev. Dr. Carpenter, preached from John xviii. 37, and concluded the service. At the desire of the Society the sermon will shortly be published. The objects of the preacher were, to consider the errors into which many have fallen respecting the religious tenets of Unitarians; and to state the motives which should lead those who adopt Unitarian tenets to steady and active exertions to disseminate them, and the means by which this important object is to be effected. After the business of the Society was concluded, the members, accompanied by several who agree with them in religious sentiments, and several also who differ from them, dined

together to the number of about 80, with the utmost cordiality and propriety.—The chairman of the day was Richard Hall Clarke, Esq. of Bridwell House, Devon, the treasurer of the Society; and the whole of the proceedings were marked with perfect unanimity and consistency, and with a degree of enthusiasm which was both highly interesting at the time, and gives pleasing hopes as to the future. Twenty-six names were added to the Society, principally from Bristol and its neighbourhood\*: and there is every ground to believe that by the steady and zealous, but temperate exertions which have been made in that city by the friends of the cause, Unitarianism has gained a firm footing there, and that it will go on and prosper. Our cause we trust is the cause of Christian truth, and we are thankful to the God of truth for all the success with which he crowns our efforts to maintain it.

\* We learn that several other members have since been added.

## SOUTHERN UNITARIAN SOCIETY.

The annual meeting of the SOUTHERN UNITARIAN SOCIETY, took place at Ditchling, according to appointment on the 13th July. The services of the day were well attended by persons from *Lindfield, Lewes, Brighton*, and other places adjacent.

The Rev. Mr. Rees began the service with an introductory prayer, and then read Acts xviii. from the improved version. The Rev. Mr. Parker, of Lewes, pronounced the general prayer; and the Rev. Mr. Scott delivered a most excellent discourse on the new creation, from Ephes. ii. 10. He made all his quotations from the New Testament, in the improved version. In the evening, the Rev. Mr. Jeffery, of Billingshurst, began the service with prayer, and Mr. Rees, preached from John xviii. 37.—Thirty-four persons dined together.

The discourse delivered by Mr. Scott in the morning, on the interesting subject of the "New Creation by Jesus Christ," will be printed for the benefit

of the Society. To enter into a minute detail of the argument, and elucidation contained in it is therefore unnecessary. But the writer of this article, who was present at the delivery, cannot refrain from expressing his confidence that speedily after publication, its praise will be in all the Unitarian churches: that it not only will be a most valuable addition to the sermons already published by the Southern Society, but will also be adopted by the Unitarian Societies throughout the country as a clear statement and able defence of the opinion that the new creation mentioned in scripture relates not to the natural but to the moral world.

Messrs. John Kirkpatrick and Fullagar, of the Isle of Wight, continue to fill the offices of treasurer and secretary to the Society; by whom subscriptions on account of it will be received,—and from them any information respecting it may be obtained.

## BIRMINGHAM UNITARIAN TRACT SOCIETY.

On Tuesday, July 19th, 1808, the annual meeting of the UNITARIAN TRACT SOCIETY, established in BIRMINGHAM, for Warwickshire and the neighbouring counties, was holden at Dudley. The Rev. John Williams of Halifax, read the scriptures and conducted the devotional service. The Rev. John Kentish, of Birmingham, delivered an interesting discourse, which he was earnestly requested to print, on the simplicity of the Christian doc-

trine, from 1 Cor. i. 22, 23, 24: "For the Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness: But unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God."——An addition of eighteen members was made to the Society.

B.

## MISSIONARY SOCIETY.

The *Fourteenth General Meeting* of this Society was held in London, May 11, 12, and 13. The first public religious service was held on, Wednesday morning, the 11th at Surry Chapel, when Dr. Campbell, one of the ministers of the Tolbooth Church, Edinburgh, preached from Rev. vii. 10. "The text was considered as the acclamation of the whole company of redeemed saints, when they shall be permitted to contem-

plate in the light of Heaven the work of redemption, in its origin, progress, and consummation, divested of all the difficulties that once seemed attached to it." On the evening of the same day the second sermon was preached at the Tabernacle, by Mr. Allen, of Exeter, from Isaiah xliii. 13. "In this discourse was described; 1, an important work which God designs to effect; 2, the opposition made to it; and 3, the certainty of its



accomplishment." On Thursday morning, the society assembled at Haberdashers' Hall, for the dispatch of its annual business, when the Report of the Directors was read, and Mr. Bogue delivered a suitable address to the Society, on the progress of their affairs. In the evening, at Tottenham Court Chapel, the service began nearly an hour before the time appointed, (as was the case elsewhere in several instances,) the place being full. The sermon was preached by the Rev. Robert Winter, from John xvii. 20, 21, on Christian union. The spacious parish church of St. Bride's, Fleet Street, was filled on Friday morning to hear a sermon from the Rev. John Martyn Longmire, L. L. B. Rector of Hargrave, near Kimbolton, from Daniel xii. 3; the subject "turning many to righteousness." In the evening the ministers and members of churches partook of the Lord's Supper at Zion Chapel. This large place was inconveniently crowded with communicants. Above fifty ministers officiated in the ceremony. The following public collections shew that there is no decline of zeal, on the part of the Society:

	£.	s.	d.
Surry Chapel	281	4	0
Tabernacle	124	6	0
Tottenham Court Chapel	172	5	0
St. Bride's Church	153	10	6
Zion Chapel (after the Communion)	152	12	0
	883	17	6

To this sum there has since been added 6l. 12s. 9d.

The collections in various congregations in town and country, and the subscriptions of individuals are large beyond all example. If the money expended by this Society, since its institution, were compared with the objects it has effected, we fear its best friends would have to acknowledge mismanagement and waste. But we are decidedly friends to missionary undertakings, and are disposed to allow bodys of men time to gain wisdom by experience. The

supporters of the Missionary Society are, in the first place, that large mass of Christians, called Methodists (Calvinistic,) who are floating between the Church and the Dissenters; in the second place, those of the Independents, among the Dissenters, who are transported, by their zeal for *evangelical* religion or their eagerness for popularity, beyond a regard to church discipline, a dislike to the Common Prayer Book, and a fear of lay-preachers\*; and in the third place, by those undutiful sons of the church, (not numerous,) who, for the sake of a great object, promoting Calvinistic doctrine, do not refuse to unite with the church's worst enemies. Our readers are aware that the Wesleyan Methodists, the Particular Baptists, the Moravians, and the Evangelical Clergy have missions of their own.

The REPORT of the DIRECTORS records no signal triumphs; the society has still need of patience.

In OTAHETI, some progress has been made in teaching the natives the arts of civilized life; but the missionaries seem to have made no converts. In a dispatch published in the Evangelical Magazine, subsequent to the missionary meeting, the unsuccessful labourers in the South Sea islands suffer their opinion of the *real cause* of their disappointment to escape them: "if," say they, "the Lord were pleased to pour out his spirit on the people, the work would spread in a very rapid manner!" They tell their employers that they have been surprised to see the readiness with which the Otahetians give their assent to the doctrines of human depravity, the wrathfulness of God against sinners, the necessity of the atonement, and the immortality of the soul; while "they universally refuse their assent to the doctrine of the resurrection." Now, to us this is not at all surprising. The barbarous, semi-pagan system of Calvinism naturally adapts itself to the gross prejudices of heathen savages, from whom it was first borrowed; but real Christianity, founded upon the doctrine of the resurrection, which Calvinism overlooks or makes of none effect, though it constitutes the

\* The greater part of the Independents or Congregationalists in London are, we believe, if not disaffected to, at least not cordial with the Missionary Society. The names of Palmer, Clayton, Humphries, Beck, &c. seldom, if ever, occur in the missionary accounts. Mr. Robert Winter indeed has gone from the Presbyterians to join the Society; but he is regarded, it is said, in the light of a convert.

grand evangelical peculiarity, is as naturally offensive to idolaters. Otaheitan agree with the Calvinists in rejecting the religion of a *crucified man*, "the carpenter's son."—The missionaries have paid great attention to the Tahitian language, which they pronounce, from experience, difficult of attainment. They have transmitted to England a vocabulary of Tahitian words, containing about two thousand one hundred, exclusive of more than five hundred names of trees, birds, insects, fishes, &c. together with an essay towards a Tahitian English grammar. They have also composed some short forms of prayer and a sketch of scripture history, for the use of the natives. Two of them (Nott and Henry) have been afflicted with a disease very prevalent in the island, in which the patient has large and painful swellings in one of his limbs, which

sometimes suppurate and occasion a discharge that exceedingly weakens him. One of them (Jefferson) is, it is feared, dying. Pomare, king of Otaheite, has learned to write his native language. He has addressed a letter in his own hand to the Directors, a *fac-simile* and a translation of which are published. His request of gunpowder and muskets proves that he is as eager to embark in just and necessary wars as our Christian princes of Europe. The translation of the letter is preserved below\*. Subsequent information has been received of Pomare's being at war with the people of Attahoroo; several of the chiefs, and some hundreds of the people had been killed.

There are several missionary stations in AFRICA. That at *Bethelsdorp* is superintended principally by Dr. Vander Kemp, Mr. Read, and Mr. Ullbricht,

\* A LETTER FROM POMARE KING OF OTAHEITE, TO THE MISSIONARY SOCIETY.

(Translation.)

FRIENDS,

*Matavai, Otaheite, January 1st, 1807.*

I wish you every blessing, friends, in your residence in your country, with success in teaching this bad land, this foolish land, this wicked land, this land which is ignorant of good, this land that knoweth not the true God, this regardless land.

Friends, I wish you health and prosperity; may I also live, and may Jehovah save us all.

Friends, with respect to your letter you wrote to me, I have this to say to you, that your business with me, and your wishes, I fully consent to, and shall consequently banish Oro, (*his chief idol*), and send him to Raatea.

Friends, I do therefore believe and shall obey your word.

Friends, I hope you also will consent to my request, which is this; I wish you to send a great number of men, women, and children, here.

Friends, send also property and cloth for us, and we also will adopt English customs.

Friends, send also plenty of muskets and powder, for wars are frequent in our country—should I be killed, you will have nothing in Tahete; do not come here when I am dead. Tahete is a regardless country, and should I die with sickness, do not come here. This also I wish, that you would send me all the curious things that you have in England.—Also send me every thing necessary for writing—Paper, ink and pens, in abundance; let no writing utensil be wanting.

Friends, I have done, and have nothing at all more to ask you for: as for your desire to instruct Tahete, 'tis what I fully acquiesce in. 'Tis a common thing for people not to understand at first, but your object is good, and I fully consent to it, and shall cast off all evil customs.

What I say is truth, and no lie, it is the real truth.

This is all I have to write, I have done.

Friends, write to me that I may know what you have to say.

I wish you life and every blessing.

For

May I also live, and may Jehovah save us all.

*My friends  
the Missionary Society,  
London.*

POMARE, KING OF TAHETE, &c. &c.



assisted occasionally by Mr. Tromp and Mr. Smith. The missionaries have enemies in the colony, but their situation has been improved since it reverted to the English. They look back with regret to the government of General Dundas, whose name, they say, will ever be remembered with gratitude by them and the poor oppressed Hottentots; they hope, however that Lord Caledon, the present governor, possesses the same liberal, enlightened, and humane views and disposition, and that in him, Providence has given them a second Darius. Bethelsdorp is a barren spot; the sufferings of the members of the mission have been considerable. A correspondence is carrying on with the governor on this subject. The number of Hottentots baptized down to October last were, adults eighty-four, children sixty-eight. Dr. Vander Kemp has been much engaged in writing; he has completed and sent over to Holland a work on the Epistle to the Romans, entitled "Theodiceæ of St. Paul," and another considerable work on midwifery for the use of Bethelsdorp. The schools for the instruction of Hottentot children are said to succeed.

The settlement on *Zak River* is broken up and the congregation dispersed; they having experienced much distress, through the continued dryness of the season, the unproductive nature of the soil, and the frequent plunderings of the Boschemen. Mr. Kicherer has undertaken (being so requested by General Baird) the pastoral charge of the extensive district of Graaf Reinet. With him reside the three converted Hottentots who visited this country, who are reported to conduct themselves in an exemplary manner.

The distance of the stations on the *Orange River*, among the nation of the *Namacquas*, and at *Stellenbosch* prevents frequent communications. We scarcely see the wisdom of dispersing the few missionaries that are in Africa into barbarous settlements so far apart.

There is one missionary (Mr. Pidgeon) in NORTH AMERICA, who is stationed at *New Carlisle*, but who travelled last summer several hundred miles in *Nova Scotia* and *New Brunswick*, distributing in his journey many school-books and religious tracts. Mr. Hilliard, who went out as a missionary to *Newfoundland*, has settled with a church at *Yarmouth*, in *Nova Scotia*.

In SOUTH AMERICA, missionaries are gaining a footing. One sent to *Buenos Ayres* returned with the discomfited English, not, however, without dispersing at *Monte Video*, where he resided a considerable time, a number of New Testaments and religious tracts in the Spanish language.

The British colony of *Demorara* has in the course of the last year been occupied by one of the missionary students, Mr. Wray, in consequence of a pressing invitation from a respectable and pious planter, Mr. Post, who, being exceedingly concerned for his own slaves who are very numerous, and desirous of extending instruction to the negroes of the settlement at large, promised to receive a minister if sent, and to assist him in the prosecution of his evangelical labours; he had before supported a schoolmaster on his plantations. The inhabitants of the colony are said to amount to one hundred thousand. The adjoining colonies of *Essequibo* and *Berbice* are very populous and destitute of religious instruction.

Another of the missionary students, Mr. Elliot, has been dispatched to the island of *Tobago*, where there are twenty thousand slaves, and where some of the planters have expressed a readiness to encourage the labours of missionaries.

The proceedings of the Society in Asia are as yet in their infancy, and not at all comparable to the proceedings of the Baptists in the same quarter of the world.

Two missionaries, Cran and Des Granges, are at *Pozingapatam*. They have acquired so much knowledge of the Telinga language, as to begin translating the gospel of Matthew, the two first chapters of which, as also Dr. Watts's first catechism, they have transmitted home as specimens of their progress. They have likewise sent the Directors a translation of a curious memoir, or history of a heathen temple, from the original Telinga into English.

Mr. Ringeltaube is labouring among the natives of *Tinnevely* and others in the southern part of the peninsula, chiefly those who have professed themselves Christians, of whom "his accounts are by no means encouraging."

Mr. Loveless occupies an important station in the Asylum at *Madras*, and preaches in the chapel in the Black Town.

Dr. Taylor continues at *Bombay*, actively engaged in acquiring the languages necessary for translating the Holy

Scriptures, viz. the Sanscrit, Marhatta, Hindoostance, &c. He finds it not so easy to learn these languages as some of his constituents seem to have imagined. He is constantly calling for fellow-labourers.

In *Ceylon*, missionary affairs are singularly unprosperous. Mr. Vos, minister at *Columbo*, was removed by order of the governor, first from his people at that place, and lastly from the island; at the instigation, say the Directors, without bringing forward any proof, of some of the Dutch-consistory, whom he had offended by his fidelity and zeal; and Mr. Ehrhardt, who had come to *Columbo* to acquire more speedily the Cingalese language, was ordered by the same authority to return to *Matura*, and when there, received a second order not to interfere with any of the Dutch, but confine his mission and instructions to the Cingalese.

Mr. Morrison is at *Canton*, in *China*, perfecting himself in the Chinese language in order to the translation of the scriptures into that tongue.

At home, the Society has been supporting a MISSION TO THE JEWS, but with little effect. Mr. Frey, the convert, preaches in Artillery Lane, in the meeting-house, late Dr. Brichan's, where, besides worship on the Lord's Day, there are "Jewish prayer meetings" on Tuesday evenings, and lectures to the Jews on

Friday evenings." The Jewish school has not obtained its wished-for enlargement owing to the prohibitory paper issued by the presiding rabbi. Essays addressed to the Jewish people are preparing. A Jewish convert "of considerable mental endowments and literary qualifications" lately arrived in this country from Denmark, with a view of obtaining information from the Directors to qualify him for introducing the gospel among his brethren in Poland and the adjacent parts of Germany. A tour for the purpose of diffusing zeal for the conversion of the Jews, and for the other objects of the Society, was undertaken last autumn, in the eastern and northern parts of the kingdom, by Mr. Frey, accompanied by Messrs. Campbell and Collison, who brought home considerable collections from various congregations. The Directors recommend to their brethren to encourage Jews of both sexes to attend on a Christian ministry by finding them employment.

The MISSIONARY SEMINARY at Gosport, under Mr. Bogue, is the last topic in the Report. Pious and promising young men are here admitted after a strict examination by some of the ministers connected with the society, and supported for two years, or till they are appointed to some missionary station. There are twelve persons now on the institution.

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[We extract the following accounts of a *Parish Library* and of the *Bishop of Down's Sunday Schools*, from the Report of the Society for bettering the condition of the Poor, just published.]

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#### ACCOUNT OF A PARISH LIBRARY.

*Extract from an Account of a Parish Library, at Hunmanby, Yorkshire. By the Rev. Francis Wrangham.*

I have lately founded a small parish library, which I keep in my vestry, consisting of the twelve volumes of the Christian's Society's Tracts, the Cheap Repository Tracts, the Cottage Library,

two volumes, the Pilgrim's Progress, Gilpin's Lives of Truman and Atkins, Doddridge's Gardiner, Susan Gray, Lucy Franklin, &c. &c. under an idea that the lower classes delight more in *concretes* than in *abstracts*; or (in other words) that sermons are less read than tales. It would be important to ascer-

• It is not an improper question, whether at these prayer meetings, called *Jewish*, the same God is worshipped, (unknown to both the Old Testament and the New) that the Directors invoke at the end of their report, viz. JEHOVAH-JESUS? If even Calvin called the word *Trinity* barbarous, what must a conscientious Jew think of this blasphemous jargon? An Otaheitan who should read but one of the four gospels would smile, if he did not feel indignant, at the ignorant pre-emption of these directors of missions of proselytism throughout all the world.



tain what other volumes may have been found useful and popular in similar institutions. My present collection is nearly already all in circulation. The schoolmaster attends on Sundays for half an hour prior to the beginning of the morning service, to receive and give

out such books as are returned, or required; and fifteen or twenty volumes are usually exchanged or issued upon these occasions. The masters of families read them to their children, &c. in the evenings; and thus a few visitors are perhaps detained from the ale-house

#### ACCOUNT OF THE BISHOP OF DROMORE'S SUNDAY SCHOOLS.

*Extract from an Account of the Bishop of Dromore's Sunday Schools. By George Aust, Esq.*

In the Sunday Schools which the Bishop of Dromore has established in his neighbourhood, children of all persuasions are admitted, and in considerable numbers. On a Sunday when I visited the Bishop last autumn, there were above 100 children assembled on the lawn in the front of his Lordship's palace, half a mile from the town of Dromore; and they were all carefully examined and rewarded according to their merits. I have since learnt that they frequently assemble there in far greater numbers; and I have received the following particulars concerning the establishment of these schools.

There are five Sunday Schools in the parish of Dromore; two of them entirely supported by the Bishop. He contributes to the three others, giving occasionally to them all, books and other premiums. Twenty years have passed, since he first established them. Having for some months tried the effect of a certain number of children of the different religious persuasions, he had a meeting of some of his own clergy at an examination of the Schools, uniting with them the Roman Catholic priest, and two dissenting ministers of the different congregations, called here Old and New Lights\*. With them was settled a plan of instruction, for instilling the fundamental principles of Christianity, chiefly taken from our church catechism; and for teaching them their duty to God and their neighbour; impressing them with a particular abhorrence of lying and theft.—The effect has answered his most sanguine expectations; the surrounding peasantry being now remarkable for their truth and honesty.

Every Sunday morning the children attend their teachers in the school-house;

es; and after divine service, three and sometimes four of the schools (the fifth being too remote) assemble with their masters, as is above-mentioned, before the Bishop's palace. Every one that can answer the question proposed is rewarded with a halfpenny; afterwards they withdraw with the greatest regularity, arranged two and two together; the first step towards improvement being to accustom children to a respectful, decent, and orderly demeanour. They are also required to come neat and cleanly, and the Bishop has given amongst them for a Christmas gift, a gross, or twelve dozen of combs. The children of the poor families around him, whether their parents be Roman Catholics, Dissenters, or of the established church, are all equally desirous of receiving this instruction, and of enjoying these benefits, of which they all partake without distinction. In order to remove every prejudice, the Bishop is not so exactly scrupulous in the choice of masters, as to confine them entirely to members of the established church; but he is careful to see that they strictly follow the plan of instruction, which had been prescribed; and for that purpose they are constantly examined by his own agent, and by inspectors appointed by himself; and he has never found that any undue advantage has been taken of his confidence in the teachers.

The members of the established church form here a very respectable and large congregation, which has so increased, that it has been found necessary to make the addition of another aisle to Dromore church. This church was rebuilt after the restoration by that excellent prelate, Dr. Jeremiah Taylor, then Bishop of Down Connor and Dromore, and author of many valuable works, particularly his *Rule of Holy Living and Dying*. In this church he was buried.—

\* The Old Lights strictly adhere to the Calvinist Doctrine. Both agree in the same Presbyterian Church government.

There are also two large congregations of Dissenters, distinguished as above, and one of Roman Catholics, not so numerous. To the erection of their chapel, and to the rebuilding of one of the meeting-houses, the Bishop contributed. Indeed he pays the kindest attention to the Dissenting ministers, and to the Roman Catholic priest, whom he frequently invites to his table; and whenever the titular Bishop visits this part of the diocese, he is always invited

with his clergy, to Dromore house. By this, and by a variety of other instances of conciliating and liberal conduct, he has produced the greatest harmony among his neighbours. They are no less distinguished for their loyalty; so that a well disciplined corps of yeomanry having been formed, he never once in the late rebellion, quitted his residence there, during the whole of that alarming period.

#### EFFECTS OF THE ABOLITION OF THE SLAVE TRADE IN AFRICA.

Interesting dispatches have been received from Africa, and with them some Sierra Leone Gazettes, from one of which, published in March last, we make the following extract:—

*To the Editor of the Sierra Leone Gazette.*

"Permit me to send you the following facts for your insertion, which will tend to shew in what manner some of the natives of this country are disposed to view the abolition of the Slave Trade.

"Since the abolition of the Slave Trade was made known in the neighbourhood of Goree, a quarrel took place between the King of Damel and the Maraboos; after several skirmishes the Maraboos drove them back, and carried away with them from 500 to 1000 head of cattle, saying, that as there was no sale for slaves, they would not take their people, but that, as cattle could be turned to advantage, they would take them.

"I had some conversation with a man who took an active part against the king of Damel: he assured me that the natives in their neighbourhood had no intention of taking any more prisoners, as they would not sell; but, that the idea that those who might unavoidably

be taken, would be put to death, was quite erroneous.

"Mamadou Saani, a powerful and intelligent chief on the river Gambia, told me that he regretted the abolition himself, as being the means of depriving him of some considerable emoluments, but that he believed, generally speaking, it would be of great service to the country. One very strong reason he gave was, that the want of confidence in each other, occasioned by the fear of kidnapping, or otherwise making slaves, obliged the natives to be constantly armed, and every man to suspect his brother; but, since the abolition, they had already begun to lay aside their guns when they went out; and he had no doubt, but in a short time, they would clear away the woods from about their towns that were then built; and that in building new ones, they would have them in more exposed situations, and that he himself had altered his mind as to the place he had chosen to build a town in, determining to build it now on the banks of the river, and cut down all the woods near him; and that he intended, as he knew many other natives did, to attend as much as possible to cultivation, particularly cotton, which grows there in great abundance."

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#### NOTICES.

We are happy to inform our readers that a few copies of the collection of rational theological Tracts by *Mr. William Matthews*, of Bath, entitled "THE RECORDER," are on sale at Mr. Eaton's,

No. 187, High Holborn. This work contains amongst other valuable publications, *Emlyn's Humble Enquiry*.—*Penn's Sandy Foundation shaken*.—*Whitby's Last Thoughts*.—*Sir Isaac Newton's Letter to Le Clerc*, and *Mr. Bourn's Letter to Dr. Chandler*. The RECORDER, consists of 2 vols. 12mo. It was compiled principally for the use of the Quakers, and gives much information as to the case of *Hannah Barnard*, but is well calculated to diffuse amongst the public biblical knowledge and rational Christianity.

Mr Boothroyd, has in the press a new edition of ARCHBISHOP NEWCOMB's version of the MINOR PROPHETS; with additional notes from Blaney, and Horsley on Hosea.

A few persons concerned in the sale of *Evangelical* publications in London, have agreed to form a SOCIETY for REPRINTING the most valuable THEOLOGICAL WORKS of the two last centuries, under the care of competent editors.

THE FAMILY BIBLE, projected by Sir Richard Phillips, and intended to have been edited by the late Dr. Gregory, is now put into the hands of the Rev. Mr. Hewlett, the well known preacher at the Foundling Hospital, and the lecturer at the Royal Institution on the Belles Lettres. The publication of the first part is delayed till the first of January next.

### CORRESPONDENCE.

P. K.'s Criticism shall appear in our next. We cannot engage to return the papers of our Correspondents, either when they are not made use of or when they have passed through the Printer's hands. Such of our friends as have expressed a wish of this being done, we would advise to take copies of their communications.

The "Questions to Mr. Belsham," shall be inserted also in the ensuing number; but *Veritas* must be aware that an anonymous writer is not authorized to call upon any gentleman by name to commence a correspondence with him. We intend to publish the queries because we consider them to be fairly propounded, because we conceive they are important, and because we hope they will be suitably noticed by some enlightened advocate of divine revelation.

We are pleased with the letter of an *Unitarian Spinster*, from Totnes, Devonshire, but fear the insertion of it would expose us afresh to castigation from our witty correspondent *Dicky Gossip*, who may be, for aught we know, an "Unitarian Batchelor."

F. W.'s "Ode to Fashion" is approved. We shall be glad to receive from him, according to his promise, something on a different subject.

The remarks on Mr. Dobell's Treatise on Baptism are not altogether suitable to the Monthly Repository.

We have to apologize to R. F. of Hertford, for our neglect of his reply to "A Protestant," on *No Popery*, but hope that this is the only number of the Repository in which such an apology will be necessary.